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OUR SEPTEMBER ISSUE

We major this month in things African, though the work in America and other lands by no means suffers. Our cover picture (supplied by Rev. Ray Phillips of Johannesburg) gives a Zulu home scene in South Africa. An "Old Man of the Mountain" will be easily found on the crag above the kraal, but the large bushy head of a gorilla or chimpanzee crowning the crag may not be so easily discerned. The children may wish to puzzle it out.

In addition to more "foreign" material than we have been having of late we call special attention to the experiences and observations of summer students in our own Home Missionary field, and to the study book and other material for the year.

The results of the American Board's fiscal year will not be known until the middle of September—even too late to be recorded in the next issue of the HERALD—which has to be gotten out two weeks earlier than usual. Thus far the returns on the Board's summer appeal show a disquieting fall below those of 1933.

Thanks to the Coöperative Council of the Commission on Missions our October issue will be widely circulated in connection with the fall campaign. Fully 50,000 extra copies will be mailed by September 15, a substitute in a measure for *The Guest Book* which for financial reasons has to be discontinued.

That number will be well illustrated. Its cover will be a rather unusual picture of the Mayflower on the high seas, a copy in part of Henry Orne Rider's painting which has been on exhibition in Boston this summer.

The chief strength of the October issue, however, will lie in an unusual variety of interesting articles illustrative of the missionary, educational and social work of the churches.

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The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Published monthly and entered as second-class mail matter at the Post Office, Boston, Mass. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXX **SEPTEMBER, 1934** **No. 9**

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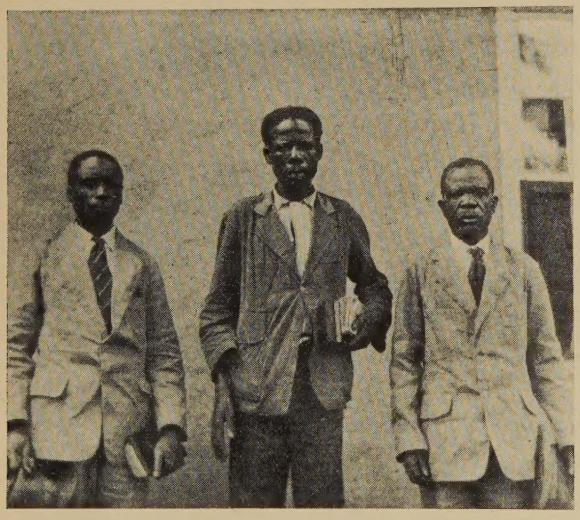
On the West Central Africa Field

PHOTOGRAPHS BY REV. MERLIN W. ENNIS

PASTOR NGONGA OF SACHIKELA AND FAMILY

LAURIANO CHIPEYO AND WIFE, JESSE CHIPENDA AND WIFE, JUSTINO CHIPEYO AND WIFE, OF LOBITO AND SACHIKELA



PASTOR LUMBO OF CHISAMBA; KUNANGA, OUTSTATION LEADER OF DONDI; LEADING ELDER, CHISAMBA

TWO HONORED OLD MEN AT GALANGUE

The man at the right is a chieftain and is the father of the Galangue pastor.

At the left is a group of future leaders in West Africa.

Adjusting to Capacity

By Henry Curtis McDowell

Who with his associates is introducing new methods of work in Galangue, West Africa

MISSIONS owe it to the people laboring under economic and political disadvantages to so project their programs as to avoid adding to already heavy burdens. The people among whom we live are passing through a very serious stage in their tribal life. They need self-confidence, a reasonable tribal pride, and lots of encouragement and inspiration. We must in some way be friends and companions and give friendly lifts along the way without promoting an enterprise obviously beyond their supporting capacity, and likely to favor the forces that determine their unfortunate predicament. At best the people are handicapped in the race of life, and we must be careful to lessen, not increase, that handicap.

Reconsidering Leadership Training

When a missionary enterprise is projected out of relationship to the supporting capacity of the people it becomes necessary to provide the salaries or part of the salaries of the native personnel. But it is extremely difficult for native personnel receiving salaries from afar to normally develop as leaders: even the conscientious and well-intentioned rarely escape the financial inner questionings and a certain mistrust of a system that provides a certain amount and from all indications could easily provide more. Only those who have made adjustment with the supporting capacity of their constituencies are leaders in their own right. The general spirit of growing unrest among natives in mission employ has its foundations in the use of foreign funds and will not be corrected until the enterprise is geared to the country.

The proposition that foreign funds be utilized only in training leaders, on the assumption that leaders thus trained will sacrificially dig in and work out their own salvation, is also challenged. Such a course is based on an educational psychology now seriously impaired. The only way to have leaders who *will* sacrificially dig in is to thus train them.

Now for some practical considerations. Granted that the principle here advocated is worth putting into practice, to what extent should we immediately undertake to adjust all activities to the supporting capacity of the people?

It is generally agreed that the work of evangelism should be thus undertaken. It is also generally agreed that it is impossible to thus regulate medical work. Education comes between these two.

It is obvious, however, that the enterprise as a whole is weakened when the native personnel engaged in evangelistic work is constantly reminded that it is in the province of the native church and will prosper as the church prospers, while the personnel in the classroom and hospital is assured of regular salaries from foreign funds. The teacher in the school located at the mission station usually has an assured salary from foreign funds, while his companions in the outstations are wholly or partly dependent upon their immediate constituencies.

A Working Basis Must Be Evolved

On the assumption that it is hardly possible at present to project the whole enterprise on the basis of the supporting capacity of the people, how can the work be subsidized in a manner that will not permanently entrench a system which should be temporary?

It would seem that a system might be progressively inaugurated wherein foreign funds should be given to a committee composed of missionaries and natives, whose task would be to formulate a comprehensive program for the entire work which should be based on the supporting capacity of the people and take into account a gradual withdrawal of foreign funds. Under this scheme, if there should be a shortage, the whole enterprise would be equally affected.

The system usually employed encourages native irresponsibility, gives undue importance to the individual missionary, and fails to envisage a full-fledged native development. The matter of finances should be the first to pass from direct missionary supervision, but in practice it is otherwise: the impression given is that the main thing missionaries have to share is money.

Train *In*, Not *For* Responsibility

Much of our work is projected on the premise that it is the task of the mission to train leaders, provide institutions, help generally as many people, in as many ways, as wisdom, funds, and strength permit, on the assumption and in the hope that the whole enterprise will be gradually absorbed by the people.

In other words, we justify projecting institutions and programs beyond the supporting capacity of the people, taking it for granted that with trained leaders the enterprise will be entrusted to them. There is talk of devolution and of putting greater responsibility upon the people themselves.

This is at best a second thought and terribly difficult in practice. People are with great difficulty trained *for* responsibility, if they ever are; the only course is to train *in* responsibility.

An honest appraisal often reveals the fact that after a period of years a missionary project is further than ever from having a native leadership equal to the enterprise. Usually the people have grown wonderfully, but the enterprise, due to foreign money, energy, and directed development, has grown faster than they.

Granted, however, that it is possible to train people *for* leadership and to turn institutions over to them, it would be difficult for them to assume responsibility for the support of institutions built and developed with little regard for their supporting capacity, on the vague assumption that the whole movement would increase that capacity to the point of successfully shouldering that responsibility.

This is one of the blind alleys of missionary development. We have so much confidence in the efficacy of our mission, and have had so much confidence in the economic development and the security of the countries whence we hail, and where we ourselves, many of us, have, like these people, had to start from scratch, that we feel that all that is needed is to inaugurate certain movements and start certain lines of development.

The Case of the Galangue Station

Fortunately, the Galangue station has been brought to its senses on this proposition. The relative poverty of the people has concerned us from the beginning and our whole program has looked to a betterment of their general condition. The task has in itself been worthwhile.

The experience of the past year has been convincing. During an extremely difficult period not only outstations but practically all villages touched by our ameliorating program paid their taxes promptly, kept starvation from their doors, and planted for the coming year what will probably be one of the best crops in many seasons: all in spite of the serious drought, locusts, and other adverse conditions.

This type of helpfulness, however, does not depend upon a large and expensive setup and elaborate program. And even after such an outcome, which is in itself a reward, it does not follow that income for medical services rendered, educational and spiritual advantages offered, will be in keeping with this generally improved condition.

The safe procedure seems to be: include in the missionary enterprise, besides general ameliorative measures, an effective program for increasing the earning capacity of the people, and at the same time keep the enterprise in a definite relationship to their progress.

A Building Program Militates Against Sound Growth

It is so easy to fool oneself on the matter of native welfare and general progress when through building operations thousands of dollars a year are put into circulation. Being a temporary support this expenditure is necessarily prejudicial to a satisfactory solution of the problem.

The Galangue Station feels this keenly, for since its inception there have been considerable building operations every year but this. All na-

tives who learn to depend upon such phases of the missionary enterprise are upon an insecure basis.

Viewing the missionary task in the light of this discussion it becomes axiomatic that the greater the amount of foreign funds used in the work in any manner whatsoever, the longer is postponed the time when the enterprise will be adjusted to the normal capacity of the people.

Too Much Ambition and Energy

Another blind alley, less obvious, is the method of formulating a program the essential elements of which represent considerable western thought and efficiency, and will require considerable western planning and energy to carry to a successful consummation. The funds may even be raised locally, but only under extraordinary pressure.

Herein has been one of the Galangue Station's greatest errors. The native constituency has been most loyal and self-sacrificing and has wonderfully supported the whole enterprise. The case here is not against the natives but against the missionaries. The difficulty was in the fact that the program, as formulated, was too ambitious and aimed at getting results too quickly, and thus has required a planning and energy beyond the present development of the people. Ability to plan and execute is an important element in the supporting capacity of a community.

Now for some anticipatory rebuttal: it is no argument against the thesis of this paper to say that it does not encourage progress. We believe that true missionary statesmanship consists not so much in ability to formulate and encourage large movements and developments as in ability to so divest oneself of ambition and to so simplify profound truths and movements of great import that partially trained minds can grasp them and formulate methods of expression and execution. The missionary statesman must have tact to inspire and encourage and patience to wait.

The clarion call of this discussion is not retrenchment but adjustment. This does not necessarily mean a lowering of standards. The idea that when the enterprise is expensively operated it is efficiently operated is herein challenged. We have had a depression psychology in our approach to the people for many years, and are too wont to shield them as being very poor and thus strengthen our arguments for increased appropriations.

The call herein is to develop confidence in the capacity of the people and the country as a whole, accept the existing situation as a challenge, and adjust and adapt the enterprise to that situation in the sure hope that thus a vital contribution along permanent lines will be made.

The Charge of Denationalization

There are other phases of this discussion that we cannot fully develop: the specific wage system, for example, its merits and demerits as an importation into Umbundu life, and its bearing upon the present discussion.

The attitude of the authorities and existing legislation might also be considered. Our opinion, however, is that although the thesis of this paper runs counter to the current Portuguese philosophy of missionary procedure, it is the only course calculated in the long run to allay suspicions and jealousies and adequately answer the charge of denationalization and alienation of loyalty.

It seems to be the only course whereby the developing enterprise will naturally and normally become a permanent movement both from the standpoint of the government and of the people themselves. And the standards employed to gauge their supporting capacity may change as they have opportunity to express themselves and as the missionaries come to understand them better and face the whole task more constructively.

Many of the statements here may seem quite categorical. They represent opinions and ideas based on a certain experience. We have been shaken out of our complacency, and are trying to formulate a worthy basis and ideal to serve as a guiding principle. We are increasingly convinced of the worthwhileness of our task and our sense of responsibility deepens as new vistas of service open before us.

The second decade promises to be more baffling and difficult. We rededicate ourselves to the task barely begun and pray for wisdom and divine leadership. During the first decade we have soared as the eagle; now we pray for patience that we walk and not faint.

Some Reminiscenses

The third of a short series of articles by a great friend of Christian Missions

By Sherwood Eddy

OUT in the heart of the Tinnevelly district far from any railway and down near the Equator is the village of Megnanapuram, "The Town of True Wisdom." High over the palm trees rises the spire of the great stone church. On this very spot formerly stood the devil temple which was the center of worship for the Shanars, or tree-climbing caste, declared outcastes by the courts. At the entrance of the church is the old altar stone once reeking with the blood of beasts sacrificed to the devils in the former temple. When the last devil worshipper was converted to Christianity, with their own hands they tore down their devil temple and erected in its place this great stone church seating three thousand Christians. The elders now climbed the palm trees not to make toddy on which to get drunk but to make sugar, and their children were sent to school and college, soon to enter the highest ranks in education and government service from this dynamic, rapidly rising caste.

MR. AZARIAH

My Priceless Friendship with Azariah

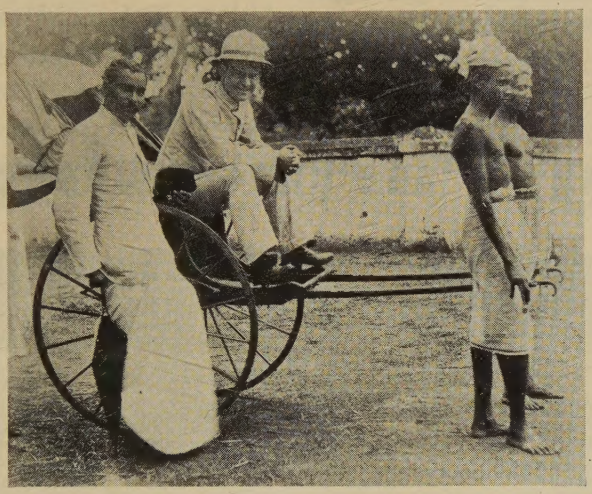
Within a hundred miles of this church spire are now over 100,000 Christians belonging to the Church of England alone. One of them was a boy, Azariah, who became my best friend in India and my fellow-worker in Tamil. He is now the Bishop of Dornakal. He was never brilliant but he was fearlessly honest, faithful and hard working. Always with a book, never wasting a moment of time, he grew, first as a student, then as a young secretary of the Y.M.C.A., then as a traveling fellow-worker and evangelist in Tamil and English. I owed much to the priceless friendship, the kindly criticism and the influence of this man.

One night when we were working together in Jaffna, North Ceylon, as he saw the Jaffna Foreign Missionary Society which was sending its own Tamil missionaries to India, he went out under the palm trees and shed bitter tears to think of the 60,000 Christians in his own mission who had been uplifted by Christianity but who were doing so little for the evangelization of their own country, while some who were foreigners were giving their lives for this land. When he returned to India he gathered the young men of his churches together and they organized the Indian Missionary Society of Tinnevelly, sending their own workers to the Telugu country in the Hyderabad native state. Later I was privileged to meet with Azariah and a score of Indian leaders from each province of India, Burma and Ceylon as they organized the National Missionary Society of India, in the historic library of William Carey at Serampore on December 25, 1905. This society united the Indian Christians of all churches and all provinces for the evangelization of their own country.

The constitution of the society was adopted in the pagoda where Henry Martyn had worked, a century before, a hundred years after the Haystack Meeting at Williamstown, and two hundred years after Ziegenbalg came to India as the first Protestant missionary. This National Mis-

sionary Society opened up work in five different parts of India. As the secretary of both these indigenous societies, Azariah went across India preaching this new missionary crusade, with all India for his pulpit, calling on the students to go and the churches to give.

Then Azariah felt called to give up this most useful work in all India and to go out himself as a missionary to the neediest of his own people. He chose the most degraded, drunken, carrion-eating devil worshippers for his field in the Hyderabad Indian State. The old Nizam had five hundred wives and concubines and the bribery and corruption of the government from the ruler down was the most notorious in the land. The poverty of the people struggling to live on three or four cents a day was abysmal. This was a heroic sacrifice for Azariah but the people were so degraded that I did not expect to see any appreciable results in our lifetime. I said goodbye, fearing I should never see him again.



Mr. Eddy and Mr. Azariah

When I next saw him he was being consecrated as the first Indian Anglican bishop, by a group of English bishops who were graduates of Oxford and Cambridge with a thousand years of Christian civilization and culture behind them, while behind him was the abyss of the past. As the Bishop of Dornakal he is today probably the strongest and most effective bishop in all India.

I went back to visit him at a recent Christmas season. Here where I had expected to see little fruit in our lifetime I found nearly 200,000 baptized Christians in his diocese uplifted from drunkenness, devil worship, carrion-eating and ignorance. Their children are in schools. They meet in worshipping congregations on Sundays, but, more remarkable, over 100,000 of them gather every night in the week for the study of the New Testament to conform their lives to this way of Christ. So great has been the moral transformation of these people that over five thousand from the higher and middle castes have joined the Church convinced of the moral superiority of this way of life. I am not ashamed of such a way with its "good news" able to transform one life and to uplift whole societies.

Church Union in South India

The movement for the union of the sadly divided ranks of Christendom seems to be in part another fruit of missionary work. After the Edinburgh Conference in 1911 as we were discussing its spirit of unity, Azariah, Bishop Whitehead of Madras and I were deeply drawn together to pray for such a result in India itself. We felt as individuals that no past history and no credal or ecclesiastical barriers could keep us apart. Why then should the churches be kept apart? Could we not surmount prejudice and division and in time arrive at a common understanding?

They on their part longed for the removal of the impotence of a divided Christendom, long shattered into fragments by hundreds of competing Protestant sects. Some of us members of the free churches, on the other hand, felt that the Congregational polity of extreme independence and individualism was not calculated to produce either the solidarity, the effective cooperation or the deep spiritual life which were manifest in such missions as just described under Bishop Azariah. We felt that we would be in a stronger position if we returned to a simple Scriptural episcopate, even as the Apostle Paul had appointed bishops and deacons over the churches which he organized. We emphatically did not believe in a monarchical episcopate nor in any doctrine of apostolic succession. We three individuals were ready to accept the orders of

both churches as valid, or all to submit to a special service of consecration at the hands of the Indian bishops of the coming united church, authorizing all ministers of both bodies to administer the sacraments to the whole united church.

We of the free churches had already effected an organic union of the Congregational, Reformed, Free and Established Churches of Scotland, and Basel Reformed churches in the one United Church of South India. If now we could unite with the Anglicans it would be the first time since Martin Luther and the Protestant Reformation in the sixteenth century that the gulf between the episcopal and non-episcopal churches had ever been bridged. We might thus form one united Church of India, beginning with the South.

We first met with a score of Indian leaders from the Anglican, Wesleyan and United Church of South India and agreed upon a tentative basis of union. In view of conditions in India, for the sake of the unity and spiritual welfare of the future church, we all desired it to be upon an episcopal basis. The Indian bishops chosen from our free churches were to be consecrated jointly by three of the Anglican bishops and three of our Presbyters. This whole project led to a series of conferences for more than a decade. The union has been approved by the majority of both churches in India. It was finally sanctioned by the last Lambeth Conference of bishops in London under the leadership of the Archbishops of Canterbury and York.

Sharing Partnership

Mrs. George R. Wilson of Hinsdale, Illinois, emphasizes a vital principle of missionary action

By Hazel T. Wilson

ON our recent trip to the East we visited forty-nine American Board schools and other institutions—great pieces of work, medical, social, educational—and became acquainted with a hundred and forty of our American Board missionaries and their wives; an outstanding group of men and women of whom we may well be proud.

It was rather a difficult time to be visiting mission stations. Everywhere they were facing problems of reduced budgets in one stage or another: in the Marathi Mission they were just meeting to decide where the reductions could best be made; in Madura, having committed themselves to a reduced program, they were much concerned as to how it would work out; in the North China Mission the Chinese Committee had just sent in their secret ballot and the mission was awaiting the result; in Japan the cablegram indicating withdrawals and reductions came while we were there.

But in the face of all the difficulties which everywhere meant cutting to the quick, they expressed their loyalty, courage, and joy: loyalty to the American Board, to those who had gone before, to those who should follow after; courage in the face, not only of economic problems, but also of tremendous national problems; joy in service with no intimation of self-sacrifice.

And from the native churches I bring messages of appreciation and hope. They too, are shouldering new burdens; they are evidencing a spiritual revival—great groups of men and women giving proof of the value of past missionary work, giving promise of ever-increasing influence and strength in the years to come.

Both missionaries and native leaders are quite aware of the new program that lies ahead, the challenge for a new and greater service. They were made conscious of this, not by the Laymen's Inquiry, but rather by the demands of the day in which they live and the new life currents that are throbbing throughout the Orient. They welcome the Laymen's Report bringing just at this time the need of a new mission program to the attention of the Western world. They are proud,

also, that they are under the Board which has been practicing for some time, and is now fully and ably endorsing, the recommendations of this Report.

But I feel that I would not be keeping faith with these new friends and with the great piece of work I have seen if I did not add pleas in their behalf. First, for new and greater zeal in our churches for world missions. Let no one believe that their day is over—rather, this is the very day for which we have been waiting and working and praying throughout the years. Never before has the Christian Church been so challenged: Communism, Mechanism and Nationalism are pressing in on that Eastern world, bidding for supremacy; and, alone, contesting their claim, the creative forces of the Christian community, undismayed, push ahead in heroic vigor and initiative. At no time in the world's history has the actual personality of Jesus been so recognized everywhere. Shall we fail in this crisis to do our share?

Then I would also plead for a new attitude toward missions—an attitude of fellowship. It is not enough to pay our full apportionment, even. Besides money we must give our interest and our strength. Let the church in India, China, and Japan be considered the arm of our great Western church, stretching forth in strength, and in that very stretching gathering unto itself life and vigor for the church at home. The church demands the active coöperation of all its members if it is to grow to its full stature. Let it be a sharing partnership in which each has much to give and without either of which there can be no full completion. Not foreign missions, not home missions, but world missions, a world fellowship! "In Christ there is no East or West." Let us close ranks and reinforce each other in this gigantic task of building God's Kingdom together among all men everywhere.

NEW MADURA SANGAM WITH DEAN GRAHAM OF OBERLIN

Top Row, Left to Right: Rev. Paul Raj Thomas, Miss G. E. Chandler, Dr. Stoffer, Mr. A. Ranjitham, Mr. S. Bernard, Mr. G. Chinniah, Rev. G. P. James, Rev. E. G. Nichols, Mr. Deva Raj Paul, Rev. J. S. Masillamony, Rev. J. H. Dickson, Dr. O. K. Mathew.

Middle Row, Left to Right: Dr. Banninga, Mr. R. Michael, Rev. C. E. Wolsted, Rev. Samuel Joseph, Miss Frances Dhyriam, Mrs. E. W. Wilder, Mrs. T. A. Fenn, Miss K. Wilcox, Mr. Peter Isaac, Mrs. Peter Isaac, Mrs. Jaganathan, Mrs. J. M. Hess.

First Row, Left to Right: Miss A. Elizabeth, Miss D. Abraham, Mrs. J. James, Rev. R. A. Dudley, Secretary; Rev. A. A. Martin, President; Dean W. T. Graham, Board Representative; Rev. W. W. Wallace, Treasurer; Mr. J. H. Lawson, Builder; Mrs. Deva Raj Paul, Miss B. K. Smith, and Mrs. E. G. Nichols.

Absent: Dr. E. W. Wilder, Mr. L. L. Lorbeer, Mr. D. Manickam, Rev. George Athistham, Dr. I. M. Roberts, Dr. Grace Kennett, and Mrs. Tambu Asirvatham.

The Land of Thwarted Desires

Why Home Missions are needed in the drought-stricken regions of the West

"THERE are really three Wests," remarked the son of a Nebraska pioneer who has himself lived on the frontiers of Utah, Idaho and Montana.

"Between the Mississippi and the Missouri rivers we find what was until recently the self-satisfied West. The settlers in this region were men of modest ambitions. They achieved more than they had anticipated in a material way. Until the land values and the prices of agricultural products slid into their recent tail-spin they were quite content with themselves and their lot in life.

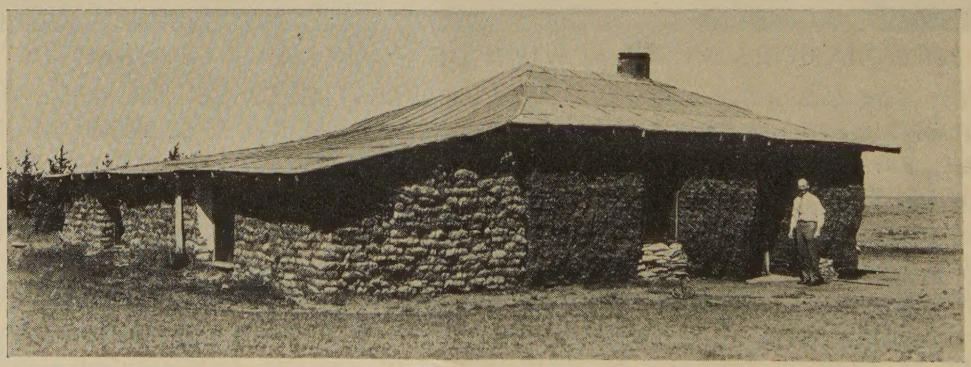
"The region along the Pacific coast might well be called the exuberant West. There the sunshine and the real-estate men have produced a fine state of optimism. Ambitions appear to be in process of fulfillment, and future hopes make men happy.

"In between the self-satisfied West and the exuberant West lies the thwarted West. Those who came to settle on its plains and amidst the mountains cherished great expectations of material prosperity. The sleep which followed their endless toil was enlivened with dreams of future abundance. But their hopes have been much deferred, and there are good grounds for fearing that they will never be realized. These hardy men and women have labored, but have not entered into the fruit of their labors. Naturally they are weary, and a little sore."

This last statement is particularly true of the dry-farming region which extends west from the 100th meridian, where continued drought has taken its toll of both material wealth and the spiritual graces of forbearance and hope. The comment of a teacher in a state school of agriculture is illuminating:

"Apparently the climate on the Western plains is subject to cycles extending over decades. Dry farming seems to have come into vogue during a succession of wet years, which is now being followed by a series of very dry ones. It is altogether possible that the first explorers who named this region 'The Great American Desert' were nearer the truth than those who came later and described it as 'The bread-basket of the world.'" First impressions are not always so wide of the mark as we sometimes assume!

To have the great expectations of the sowing time crushed to the earth long before the harvest



PEOPLE WHO CAME TO THE DRY-FARMING REGIONS EXPECTING TO EITHER MOVE TO TOWN OR ELSE BUILD MODERN HOMES ARE STILL LIVING IN SOD HOUSES

season through a seemingly endless series of years is utterly disheartening. That so many people have stuck in the face of repeated disappointments is evidence of the stubbornness of the human heart. One of these states—Montana—has shown a considerable decline in population.

The experience of continual defeat has seared the souls of men. A newspaper editor puts it this way: "Their situation has made the people of the dry farming areas 'jerky.' The slow returns which they have had from their own farms have led them to ask for quick results in other fields of life—particularly in politics. They are naturally ready to follow strange leaders, but when they put a man into office they expect him to 'do something,' and that right away. The sequel has been a succession of hasty experiments and many changes of policy, of which North Dakota's action in reducing the salaries of the teachers in the state schools by 52 per cent is a fair sample. The reason for this impatience lies in the life which the people have led. If the people of the East had suffered in the same fashion they would probably seek similar remedies."

How This Spirit Affects Religious Institutions

Naturally this uneasy spirit has carried over into the church life of this area. It has affected religious institutions in two ways:

Comfortable congregations of prosperous folk are obviously easier to preach to than hard-pressed farmers staggering beneath a load of interest payments and taxes. People whose nerves are "on edge" are always prone to become dissatisfied with both pastor and churches. Their weight of anxiety often gets the better of their dispositions. Much patience and forbearance has been required of the ministers. Until recent years short pastorates were the rule in this region, but the scarcity of openings for ministers has led to longer periods of service. Instead of dodging their problems by shifting about, both pastors and churches have been compelled to face their own deficiencies and work out more lasting adjustments. This has been hard for both parties, but an excellent moral discipline!

The pervasive spirit of uneasiness has predisposed multitudes of people towards what may be described as the "ecstatic sects," commonly known as "holy rollers." As our fathers found surcease from their present misery in extravagant dreams of pearly gates beyond the skies, so have many westerners taken refuge from repeated disappointments in a highly emotional type of religious experience.

Every failure of the "standard brand" denominations has been regarded as an opportunity by the fly-by-night exponents of a hectic revivalism. Especially happy have they been to discover any empty building. Most of the leaders of these movements have been honest and well meaning. Undoubtedly they have brought at least momentary exaltation through the excitement induced by their methods. Desperate men and women are peculiarly susceptible to a dramatic and highly colored form of faith.

But the common experience is that these results are largely transient. After the meetings are over, after the excitement has subsided, the latter state is likely to be worse than the first. The ecstatic movements leave in their wake divided churches and a multitude of people who have been disillusioned through the experience of starting the Christian life upon an emotional plane that could not be maintained. The common result is for them to turn their back upon the church.

Our Opportunity

The weary, wistful people of the disillusioned West constitute both an obligation and an opportunity for Home Missions.

Our first duty is to maintain the regular ministries of the church at the highest possible point of efficiency throughout this region. Where people are comfortable religion may be something of a luxury, but where they are pressed and straitened on every hand it has both a more difficult and a more necessary rôle to play. Upon the great plains the wind is too brisk for the mere purveying of pious platitudes. A minister must have something to give, or else get out.

But these communities cannot provide the fi-

nancial support for the sort of religious leadership which the situation demands. The people are generous enough with that which they have, such as cabbages and turnips and an occasional quarter of fresh meat. A minister whom they like will hardly starve amongst them, but the available cash support is often quite scant.

This is where the home missionary grant does yeoman service by providing coin of the realm with which to procure clothing, fuel and the gasoline with which to get about from preaching point to preaching point and to make much-appreciated pastoral calls. Any slackening of support, any substitution of "cheaper" men, any closing of churches not only removes the power of religious inspiration from those who need it most but also opens the door for the heralds of super-heated religious emotionalism.

But in such a situation Home Missions also renders a valuable secondary service. There are few things which these little churches of down-hearted folk need more than a sense of fellowship with something larger and more successful than is to be found in their immediate environment. Home Missions are really a form of far-reaching Christian fellowship. They are a means by which the strong church bears some of the infirmities of the weak. These little groups crave a part in a movement which is both world-wide and successful. To some degree it is possible for them to sublimate the thwarted ambitions of their own lives by participation in the world-wide work of the church.

Whether the churches in a multitude of Western communities will die or live remains to be seen. During a dust storm in South Dakota the grim remark was made: "The people did not have enough sense to get out, and so the state tried to blow away and leave them!" The future of many a town and many a church is shrouded in deep uncertainty. But this fact remains—in these wind-swept drought-ridden neighborhoods a hardy generation of youngsters are growing up. They know nothing of silver spoons, but one suspects that they have been given a training by adversity which may prove useful to the nation in days to come. And if these young men and maidens have in their hearts a love of the church and a faith in the Christian gospel which it proclaims, it is because of Home Missions. These churches may die, but the people will live!

THESE CENT-A-MEAL BOXES

are beginning to meet a long felt need. While they can never take the place of the church envelope and the pledge of the Every-member Canvass in behalf of our benevolent societies, yet they can work wonders.

Miss Picken of India (left) and Miss Beatrice Loennecke of Brooklyn are not confining themselves to pennies. And, after all, why should they?

When Youth Meets Life

Excerpts from letters from the young people commissioned by the Church Extension Boards for Student Summer Service during 1934

Courage for the Downhearted

I preach every Sunday. The congregation is made up of representatives from every major denomination, including Dutch Reformed. That is itself a problem, especially for the young minister in his first charge. But, they come. I am trying so hard to give them a Message which will really aid them in living. For life to them is a very real proposition. Their crops have failed for four years. Banks have failed. They are puzzled about what the Government is trying to do. But, in spite of all of this, they still are pretty much individualists of the "purest water." So, my task in preaching is to try to give them a personal religion which will meet their own needs—give them courage, faith that looks beyond "things," hope, and along with hope—"Love one for another"—which to me is the basis of the social program of the Way of Jesus. I find that my next and almost equally important task is fifty young people who need guidance. They are facing life too. They are eager. They need a religious experience which will help them also to meet their world with hope and courage. They need help in a very personal way. I have had about fifteen come to the parsonage and ask for advice on boy and girl relationships —prayer—college—etc. I am working with them trying to point the Way to a really abundant life—which is the right of every young person, depression or no depression. They didn't bring it on. And they are seeking life—and I am trying to point the way. I have had one vacation school in the country. I lived with a family out there. I had long talks with the father. It is hard to comfort and encourage a man who had planned to give his children a good education and have a good home for them too, and then to find that some fellow left town with his savings of years of work. But the children were eager and came every day—all of them. It was hot. But still they came and asked for the school to continue. The parents seemed to appreciate it also.

Where Sectarianism Is Ecstatic

I arrived on the field June 13 and took up residence in the back room of the church as the previous summer workers have done. Within three hours after my arrival I had learned of the religious division in the community that began last March. At that time two of the church members invited a girl evangelist of the Four Square school to come for a week's revival, and three girls have been there ever since. Eleven of the community have now gone over to the church they established.

The townsfolk in general say they "can't imagine why such sensible people did become roped in," but their attitude is one of religious toleration. But two elements enter to weaken this attitude: (1) that so far as I can judge, the Gospel group tried underhandedly to seize the Congregational church property and make it into a church of their own, which movement our Superintendent promptly checked. (2) This aroused the community, because while not everyone in the town and neighborhood attends, each one feels that the church is a community affair, and that town and church should be united.

The magnitude of the problem was reduced slowly as I achieved a true perspective, but there is a sizeable and very concrete problem left. There are the two distinct groups; but the lines have been drawn by the Gospellers more than the others. The Gospellers feel that they must keep apart from other people and from mundane affairs. Even family, friendship, work must be subordinated. They do not realize that religion is valid only as it operates in the elements that go to make up life. They are racing their motors but have thrown in no gears.

My attitude is that of charity without compromise. They have free use of the church when it does not conflict with our program. I am sure that I cannot heal the breach. Only Time, which will accentuate the monotony and sterility of the Gospeller's approach to Reality, can do that. What I am trying to do now is to furnish wheels for their wide-open engine to run—to show them how to utilize this emotional power that is generated in them. Another task is to build up the townsfolk's attitude to the point that when the Gospel movement falls through, and pride keeps the converts apart, the community will welcome them back in full-hearted Christian love.

A Remnant of the Old Frontier

X is a community of about two hundred and fifty persons. The main street is adorned with a post-office, four restaurants and beer halls, two general stores, a

Two Elevators—a Round House—a Station. Such Is the Typical Town Where Students Begin Their Work in the West

garage and a combined garage and blacksmith shop. The majority of the men work on the ranches or in the forests around. They are mostly all poor, though it bothers them very little. Around X are several "Dude Ranches" which bring in quite a bit of money, at least to the stores and restaurants. The people are all (so they tell me) typically Western. Appearance seems to count for nothing, and they have a habit of doing just as they please. The only serious moral problem which seems to bother them (and that not so much) is the conduct at the Saturday-night dances. At these events it is the habit of some of the young gentry to get very inebriated and then very belligerent. A black eye is usually delivered to some unfortunate individual at every dance, and since I have been here there has been one jaw broken. I am further informed that the language becomes rather violent. The older people have never been very much in the habit of going to church, and they don't change too rapidly. They all, however, are verbally enthusiastic, and "I tell you! We need a preacher," is the verdict of all of X. The young people are generally responsive, and enthusiastic supporters of almost any activity which is sponsored by the church. They are all standing ready to coöperate. Since I have been here, we have a league of about thirty-five, and a choir of about fifteen.

Preaching in a Mining Camp

A is a gold mining camp. The only road into the town is very rough and so narrow that it is impossible in most places to pass another car without considerable backing. My first impression on arriving here June 21st was that the town was composed mainly of men and dogs, with a fair sprinkling of children and a few women. The houses are nearly all unpainted and are weather stained a dark brown. A great many people live in tents, but most of them are at present in the process of erecting shacks for themselves, when they are not working in the mine or "prospecting." The town is undergoing a "boom" period at present. About three years ago there were so few people in A that it might rightly have been called a "ghost mining town." Then the Lead Company began operations here on a rather large scale, which called in labor and resulted in a rapid influx of miners. This sudden growth of the town has not been accompanied by a corresponding development of community organization or a civic consciousness. The result is that the town has been "wide open," so to speak, and drinking and lawlessness have been prevalent. Drunken brawls, dignified by the name "dances," lasting all night and until six or seven o'clock the next morning, have been an accepted form of entertainment. The following is an exact copy of a notice tacked up outside the post-office. It is included as a description of the camp in holiday mood.

Notice

The contempt for law and order; the wilful disregard of the personal rights, privileges, and liberties of the law-abiding citizens; drunkenness; the use of vulgar and profane language in the presence of women and children, and indecent exposure on the public streets and in public places, will, absolutely, not be further tolerated.

(Signed) G———— W————
(Justice of the Peace)

Conditions are better now than they were last winter; the dances have improved and there is not so much drunkenness and profanity in the streets. I have tried to give an accurate and unexaggerated impression of A, but I have perhaps emphasized its worst side. There are many fine people here, and I would not have you think that it is just a town of wild westerners. I have received help and coöperation from a number of people. But most of the town is quite apparently not interested either in a church or religion, and not a few are distinctly opposed to any sort of reform or change. I have been living in the schoolhouse and sleeping on the floor. Since this is the only building available for Sunday School, church services, etc., it means that my bedroom has to be used as both church and community clubhouse. Have you ever tried to hold a vacation school in your bedroom? Try it sometime and see if

it does not make housekeeping a bit more interesting. By the way, a boy fourteen years old asked me the other day if I had ever been on a railroad train. He meant this question seriously as he had never been on one himself. I imagine that he represents the rule rather than the exception as far as the children here in A are concerned.

Even the South Has Labor Troubles

Imagine a hall on the second and top floor in the middle of the afternoon when the temperature was well above one hundred. Two fans at each end of the hall and one in nearly everyone's hand. Yet everybody was melting, while the speakers were dripping wet with perspiration. There was the chairman and committee of three who had a report to make. They had conferred most of the night before and this morning with the mill (employers) committee. Their language was most excitable, but their effort to make things clear even more noticeable.

It seems that in the card room men had been laid off without rhyme or reason for the last few months. In the spinning department the workers had been "stretched" out to take more work. And in the weaving department workers had been laid off. Finally, one woman's looms had been started again and given to another lady. I gathered that there was some sort of an agreement that when work was low, what work there was should be split up among all the employees and not any person discriminated against. Of course they could fire employees, but must have sufficient reason. I couldn't find out if this was a written agreement or not.

But this woman had worked there ten or twelve years, and the overseer said she was a better worker than the new lady. The weavers got together and made objection. The superintendent told them to take a couple of days off and settle it among themselves. They went to their union hall. Now they are locked out and won't go back till things are altered.

This is the second week of the walk-out or lock-out. I went to this open meeting last Saturday afternoon. It was an orderly meeting. The committee tried to represent the workers and not dictate their personal views; but most of the workers are mute-eyed followers, though they express their opinions outside. The labor department of the government has agreed to arbitrate.

I am very much interested because most of the members of my church work in the mill.

Conditions are quite the same as in a northern mill town except that there are hardly any foreigners, wages are perhaps a little lower, there are no tenements, but the population spreads out in cottages and smaller houses.

A Prairie "Preaching Point." A "Community Building" Where Occasional Services are Held

The law does not require young people to stay in school. They have to pay their way and buy their books. Many leave between the sixth and ninth grades. In the church there are only three or four who have finished high school, one who has taken a year at college and one who graduated from normal school. It is a tragedy to see bright girls and boys, fifteen to eighteen years old, working in the mill because the family needs money or can't pay the school bill, or because society doesn't encourage them to finish high school. Most of them don't mind it because it makes them more independent. But they are intelligent and clean cut and should be in school.

The church is made up mostly of young people. There is a girls' circle of twenty-five which is energetic and capable. The boys are mostly hangers on, but we plan to organize them this evening. Many of them are out of work. There are a couple of young married men who are made of gold in respect to loyalty and growing capability.

There are ten or so older people who are real helpful, but many are way on the fringe with careless and critical eye. They are the hopeless, burdened and disillusioned ones in the transition to a new church. They have spent themselves raising a family or are used to an older type of church.

The homes have hardly any books. *Love*, *True Story* and *True Romance* magazines abound. This city of 15,000 people has no library. Across the river there is one, but they charge non-residents who use it, except children; so few go there. I hope to start a library in the church. I have sent home for some books.

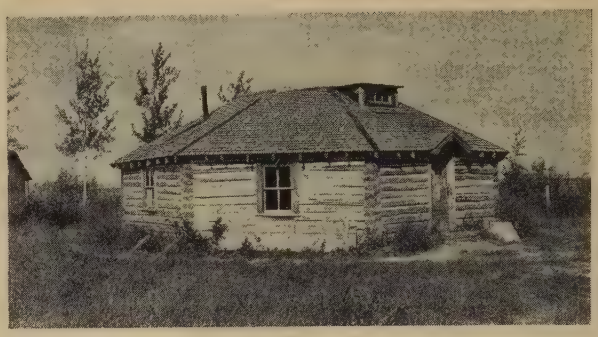
We may be able to chip in for some magazines and books. One of my deacons is sending the MISSIONARY HERALD. We will have it sent to the church.

A Dry and Weary Land

I am at present trying to keep four preaching points going and endeavoring to keep the lid on the pot so to speak until the new pastor appears. The preaching points are from twenty to eighty miles away from my central station which is located at E. This means that one of the outlying districts must be reached each Sunday and then the return made to E to care for the Sunday evening service. Thus there are from forty to one hundred and sixty miles to cover each Sunday and two services. The field is made up wholly of dry farming areas on which little farming is being done at present because of the extent and severity of the drought. The southern part of the field is given over mainly to sheep raising while the northern part is mostly in cattle and horse ranches.

The people in this region are extremely hard hit by the drought and the grasshoppers. Water is gone from many of the ranges and the feed is practically gone with little chance for its recovery even in the advent of hard rains. The heat has been severe and has killed what remaining grass has dared to grow. Most of the cattle have been forced to be sold to the government and great herds are on the move most of the time to the shipping points. The range is fast being depleted of cattle and the prospects for future years seem very slim. Taxes are very high and with no money to pay them they have become delinquent to the extent of great amounts. Most of the ranches are mortgaged to the extent of their value, and again there is little chance of paying off these mortgages when the money received for cattle barely pays for food and clothing. There is a great air of discouragement pervading the entire district, but not without some element of stoic hope. People feel that something must happen that will change the complexion of their living. They are looking to the national government to help where help is possible, though they cannot see how that help will be forthcoming.

PALS OF THE SUMMER PASTOR



IN THE WINTER A DANCE-HALL—IN THE SUMMER A PLACE WHERE STUDENTS PREACH

Many of the people have lost interest in religion because of its apparent impracticability in the face of situations such as face them at the present time. The only gospel that seems to aid them is the gospel of service and coöperation. Yet it is inspiring to see people in the outlying districts turn out to a church service. These services are held in dance halls or in convenient school houses and are very well attended considering the cost of travel in this country and the distance that these people have to travel. At one of the recent services there were about seventy-five people in attendance who had to come from a radius of twenty miles around the preaching point. Some came in cars while others came in on horseback. They all bring some food along and after the service a dinner is held in the hall. This gives the people an opportunity to have a social period together. An easterner would be appreciably surprised to attend one of these meetings because they are so radically different from the church service of the East where the people gather together to worship and then go their devious ways without often seeing or speaking to their neighbors. At these meetings in the country people will sometimes spend the entire afternoon in social intercourse. It is so much more of the Christian fellowship idea than is the eastern service.

Fifty Years at Pleasant Hill Academy

WITH this spring's commencement, Pleasant Hill Academy celebrated half a century of service to the boys and girls of the mountains of East Tennessee. The formal exercises consisted of the baccalaureate sermon by Ferdinand Q. Blanchard of Cleveland, the commencement address by Secretary Fred L. Brownlee, felicitations from a variety of educational and other organizations, and the graduation of a class of twenty-six young people.

The real point to such an occasion is the contrast between what was and what is. In the spring of 1884 the Pleasant Hill community consisted of some half a dozen houses scattered along half a mile of road. Because of the abundance of trees one neighbor could hardly see the next. In the one-room frame school house which had been built some years before, a short term of school was taught by Miss Mary Santly under the auspices of the American Missionary Association.

A Maiden of Tennessee

That fall saw the arrival of a white-haired minister, Benjamin Dodge, with his family and a teacher for the school. For some years he preached in the mornings at Pomona and in the evenings at Pleasant Hill. He made his way through the forest on horseback, crossing the numerous streams at fords or over crazy bridges. Many of the cabins at which he called were windowless. The same year in which "Father" Dodge began his work saw the completion of the railroad to Sparta, which was only seventeen miles away, but a two days' journey by horse and wagon because of the intervening mountains.

Today the bus route between Nashville and Knoxville goes right past the Academy, and offers six opportunities every twenty-four hours to go to the city. Electric light and running water have superseded more primitive arrangements. As for buildings, in addition to the "Academy" which serves as chapel and grade school, there are: Pioneer Hall, which serves for offices and library; Wheeler Hall, where the girls sleep and everybody eats; Roberts Hall, a brick structure housing all of the boys and some of the faculty; Hopkins Hall, which serves as a school house; an improvised gymnasium, a worn-out domestic science building, workshop, principal's house and the best barn for miles around.

Educationally the progress has been equally marked. What began as a one-room ungraded school is now a fully accredited four-year high school with an enrollment of over 150 mountain boys and girls. The Academy still supervises an elementary school with eighty-odd pupils, but the teachers' salaries are paid almost wholly by the local school authorities. Possibly the most encouraging fact of all is that the town of Crossville, only nine miles away, now has a modern high school.

Yet the need for Pleasant Hill Academy continues. Even half a mile from the modern highway which passes the school one can find people living under unbelievably primitive conditions, using open fireplaces for both heating and cooking purposes, and conducting their lives in accordance with the ways of their forefathers. Their children are ambitious—and Pleasant Hill Academy is for them a door of opportunity into a broader, finer life.

Pleasant Hill Academy is especially rich in the lives which bind it to its past. One of the chief of these is Miss Emma F. Dodge who came to the Academy with her father when it was founded, and who has served it in one way and another for forty-four years. At present she is the school librarian. Another steadying influence in the life of the school has been the twenty years of hard work which Alexander Boyce has put in as treasurer and purchasing agent under a variety of principals. A worker who was greatly missed at the semi-centennial was Miss Mary Garner, who died last

winter after thirteen years of service to the American Missionary Association, most of the time as matron of the boys' dormitory and director of publicity for Pleasant Hill.

Under the wise leadership of Oscar M. Fogle, an experienced man, Pleasant Hill is enjoying a splendid reputation, not only as a state-accredited high school but especially as a character-building Christian school. Mr. Fogle is an apostle of the educational gospel that education and schools were made for man rather than man for them. While serving the sons and daughters of pioneers, Pleasant Hill also pioneers in education.

Self-Determination and Self-Support

Our Negro churches in the South set new goals for themselves

FOR eleven years our Southern Negro pastors have been meeting at Kings Mountain, North Carolina, for a week of study and fellowship. As a result of the discussions which have been going on at these gatherings during the past two years a number of proposals were presented to and approved by the Administrative Committee of the American Missionary Association on July 10. These contemplate both a new form of organization and a new set of objectives for our Southern Negro churches.

Under this new plan of organization the South is divided into seven districts, each of which will have a committee charged with the supervision of the churches in its area and also one representative on the Regional Committee which will coöperate with the American Missionary Association and the Secretary of Southern Church Work in the general direction of church activities.

The most significant proposal of this plan is that each year the grants to the churches now being aided be reduced by 10 per cent, thus bringing them to self-support in eleven years. The money so saved is to be used "to aid special and promising projects in the area brought to the attention of the American Missionary Association by the Regional Council." The intent of this arrangement is not to reduce the amount of money being spent on Negro churches but to gradually shift these grants from long-established enterprises to new and promising ventures.

With reference to special features and expanded work in the features the chief reservation made by the Administrative Committee in accepting this proposal was that it would be subject to "an annual appraisal of the effectiveness of the work of the 'Council of Seven.'" In other words, the plan will be judged by its fruits. But both the manner in which it was conceived and the way in which it was presented as well as its originality and courage reveal the progressive spirit and forward-looking attitude of mind of our Negro pastors.

Secretary Fred L. Brownlee (Left Center) and a Group of Negro Pastors at the Kings Mountain Conference

Two States Choose Superintendents

Montana Finds a Leader Near at Hand

FOR two men to swap jobs is an almost unprecedented occurrence in our fellowship, but it seems to have happened in regard to the superintendencies of Washington and Montana. In May, Claton S. Rice, superintendent of Montana, was called to direct the destinies of the Washington Conference. In July, Montana filled the vacancy thus created by electing C. H. Burdick, associate superintendent in charge of field work in Washington as its leader. Thus each man follows the other, but at the same time each is promoted, for Claton Rice goes from a missionary to a self-supporting state, while C. H. Burdick is moved up from associate superintendent to full superintendent.

In Superintendent Burdick, Montana is securing a man of ripe experience with our Western churches. Born in Wisconsin of New England stock, C. H. Burdick graduated from Beloit College in 1899 and from Chicago Seminary in 1902. After serving the Second Church of Moline and the Prophetstown church in Illinois, he went west to a succession of pastorates in Washington—Bellingham, Deer Park, Pilgrim Church of Spokane, the First Church of Everett and the First Church of Walla Walla.

In 1927 he was elected associate superintendent of the Washington Conference. Upon the retirement of L. O. Baird in the spring of 1933 he took charge of the field work, not only of Washington, but of Alaska and Northern Idaho as well. Ably has he prepared the way for the new superintendent now elected.

C. H. Burdick is a large man of rugged physique, who appears to be quite competent to grapple with the problems of "Mighty" Montana. His family consists of his wife and three daughters.

SUPT. BURDICK

SUPT. MINTON

W. P. Minton Goes to Pennsylvania

The superintendent of Pennsylvania needs to be a statesman of parts, for his is a much-divided domain. The Alleghany Mountains have splintered the state into a number of unrelated sectors surrounding a sparsely settled central area. Our churches are further separated by their ecclesiastical and racial antecedents. In the Pittsburgh area are thirteen sturdy Evangelical churches of German ancestry and liberal tendencies. Scattered over the hills are thirty odd churches of the

Christian group, most of them rural. The churches of Congregational origin are found chiefly in the cities and industrial centers. Around about Scranton are a vigorous group of congregations which originally used the Welsh language, while our home missionary activities have given us a number of Slovak churches in the vicinity of Pittsburgh. In addition there are a number of community-conscious congregations that have come into our fold, with an occasional church which might be classified as "old-line Congregational."

Since the retirement in the spring of 1933 of C. W. Carroll, who was in his eightieth year, the churches of the state have been looked after by James R. Clinton of the Central Church of Philadelphia on a part-time basis. On July 16, Wilson P. Minton was elected superintendent, his service beginning on August 15th.

It would be difficult to find a man better fitted to handle both the problems and the opportunities which Pennsylvania offers than W. P. Minton. He unites a rigorous conscience with effervescent enthusiasm and persistent imagination. Both in his position as secretary for foreign missions of the Christian church and in that as associate secretary of the Commission on Missions of the combined denominations he has worked early and late on the problems which the merger has created. At the last mid-winter meeting he insisted that his name be not presented for re-election as a secretary of the Commission on Missions, although he finally consented to serve for a period of six months. His friends will rejoice that his talents are to be applied to the problems of Pennsylvania.

Program Pointers

By Harry T. Stock

Young people are back from the summer conferences, some five or six thousand of them. Many of them returned with clear intentions of helping to make the church more effective than it has ever been. If the experience of previous years is repeated, not a small number of them are doomed to disappointment, because of the indifference or skepticism or scorn with which they are met by responsible adult leaders in the home church. This is a tragedy of the first order. It would have been much better if they had not attended, for the experience of frustration leaves permanent scars. Fortunately, hundreds of churches eagerly await their recommendations and their coöperation. What will your church do about these delegates?

* * *

They went not in their own name, but in that of the church. Does the church want to hear their reports? Will it give them a real opportunity to report to adults as well as young people—report in their own way? Ten or fifteen minutes at a morning or evening church service, an entire service at a mid-week meeting, a report of findings and recommendations to the committee on religious education or the church board—this is the kind of chance they should have. And, after the report, what?

* * *

The pastor or adult counselor of young people is the key person. Will he invite the young people to spend an hour or two with him, in discussing what went on at the conference? Will he draw them out so that he may appropriate something of the spirit of the conference? Will he ask for specific suggestions as to what they would like to have tried during the coming year? Will he advise with them, become their warm supporters, and back their recommendations when they come before the church board or young people's society?

* * *

The young people's club or society is the agency through which they can carry out many of their hopes. After a conference with them, the pastor and they may spend an evening with the executive committee planning the program for the year. Specific items may be assigned to committees. Adult responsibility does not end there. The counselor or pastor should see the matter through, for those committee members who did not attend the conference will not have the same enthusiasm or information which the delegates have. It is essential that Bulletin 51 (five cents from the Young People's Department, 14 Beacon St., Boston, Mass.) be carefully studied. Use the Ten Point Working Plan, contained therein, as a guide. If you do not have "The Pilgrim Highroad," send to the Pilgrim Press for a sample copy of the September issue. This magazine is needed by all types of young people's groups.

For the Pilgrim Fellowship

Young People's Summer Conferences

A Mount of Dedication

The Blue Ridge Leadership Training Conference comes close to being the central event in the life of our churches in the Southeast—for here it is that the pastors and other leaders gather for fellowship, instruction and inspiration each summer. This year's session reached its climax on Sunday evening, July 8, when twenty-five college young men and young women were commissioned for Student Summer Service. After they had taken their pledge of allegiance they were presented to the Master of Ceremonies (Secretary Ernest M. Halliday of the Church Extension Boards) who held in his hands a burning candle representing Christ as the Light of the World from which each student lit a taper of his own. The conference then followed the students out into the night as they made their way to the chapel where a memorial service was held for W. Knighton Bloom, after which the young people conducted an impressive communion service. No more fitting tribute could have been paid to Dr. Bloom, for the two enterprises closest to his heart were Student Summer Service and the Blue Ridge Conference.

Southern California Concentrates on Honesty

Under the leadership of Beverly L. Oaten our Southern California churches are following the custom of holding three small camps for high school young people in place of one large conference. In these gatherings everybody is present at every discussion. The aim is group thinking. This year three hours every morning were devoted to the consideration of "Difficult Honesty" in each camp. This quality was accepted as fundamental to all great living, and yet it was found to be impossible of achievement without the pursuit of great objectives in the light of the ideals of Jesus and with the help of a Great Spirit of Love and Truth. The attendance at the three camps was a little under 200. The season opened at the Greenhorn Mountain Camp, which is 6000 feet above the sea with new "highs" in both numbers and enthusiasm. The same was true of the gathering at Camp Marston in the San Diego area. An infantile paralysis scare reduced the numbers at the Central Area camp at Big Pines, but deep and lasting impressions were made by the more intimate contacts of the smaller fellowship.

A Picnic Group at Defiance

Camp Knighton Remembers Its Founder

This year the "outside" visitor at the Camp Knighton Negro Conference at Morbihan, Louisiana, was Mrs. F. P. Ensminger of Birmingham, Alabama. She writes: "The approach to the camp is over a shell road bordered with flowers and shrubs. When I shut my eyes I seemed to be in an ordinary young peoples conference—if there is such a thing—for there were the same enthusiasms and the same response to the ideal. But my eyes would pop out in astonishment at the clear enunciation, the pure grammar and the absence of worn-out slang. During the conference I noticed only two grammatical mistakes. One of the events of great interest was the dedication of a cement shaft of gracious lines bearing a tablet inscribed "Dr. W. Knighton Bloom: Friend to Man." A variety of speakers testified to the undying influence of his friendship for the struggling peoples of America.

Linwood and Marietta Grow

Both, the oldest of the four Ohio Young Peoples Conferences, Linwood, and the youngest, Marietta, showed a lusty increase in numbers this year. Linwood made a new record with 173 registrations from 45 churches. As a result of the message which Jerry Trexler brought from the Geneva Pilgrim Fellowship Conference the student council set up a series of discussion groups which met during the free time of the conference and then brought their findings to the entire group on the last day. For its second session the Marietta conference received a most welcome reenforcement

through the attendance of twenty-one very lively young people from the churches of Pittsburgh and vicinity.

Defiance Goes International

Both of the conferences held on the campus of Defiance College looked far beyond the limits of the United States. The college age group even internationalized the Fourth of July by learning a Chinese song at breakfast, decorating with the flags of all nations, using the games of other lands during the recreational period, listening to Ruth Seabury, and presenting a peace pageant at night, with "I ain't goin' to study war no more" as the closing song of the day, and a minimum of firecrackers. When the high-school conference met the following week, an international banquet was the closing feature of the gathering. Among the participants was a student who had lived on the Mexican border, another who was born in South America, a missionary from China, a teacher from Puerto Rico and a traveler who had been in Palestine. Another feature was a dramatization of both a poor and a good young people's meeting.

The spirit of peace, who presided over the representatives of Mexico, Japan, China, India, Palestine, Italy, France, Great Britain and the United States when they met at the Peace Table on International Night at Blair.

"Flaming Youth" by Candlelight

A warm July Sunday night—a large old church crowded with three hundred very modern young people from the suburbs of New York City, Brooklyn, the far reaches of Long Island, with a few from Albany and the region in between, together with another hundred of adults; a service conducted by the light of seven candles closing with the Lord's Supper, with four boys and four girls serving as deacons, voices hardly raised above a whisper as the youthful congregation went out into the moonlight; a strangely quiet dormitory—such was the conclusion of the New York City-New Jersey young peoples conference at Blairstown, New Jersey, on July 22. That same morning these same young people had faced the question of war with 139 voting that "we, as followers of Christ, refuse to participate in any war or military organization," with only 49 opposed to this proposition and 39 "undecided." Perhaps the most unusual feature of the year was the presence of Morton Berman, assistant rabbi of the Free Synagogue of New York as a member of the faculty and a whole-hearted participant in all the activities of the conference.

The Camp-by-the-Sea

By Catherine Croswell Perry

THE West Coast of Japan is the ideal location for a summer camp. Brown rocks and yellow sands, green pines clinging to precipitous hillsides, cozy valleys, sunshine, and ocean breezes—in fact, all the attractions of which any famous seaside resort boasts are to be found at Uradome. The Japan Sea rolls into a curving beach, deep and sandy, at the foot of the Camp, and on either side stand sentinel rocks, which make for calm, sheltered water where even the most timid beginner could not fear to try her skill at swimming.

The Uradome Camps have been in existence now since 1922, when the beginning was made by Miss Coe and Miss Burnett with a handful of girls of all ages from the beginning of high school through senior college, who had to be coaxed and persuaded—their parents, too—to make the great adventure of learning how to camp! And that far away from the supervision of watchful parents. From that early beginning the camps for our Kobe College girls have developed into two separate groups, one for the High School, and one

for the College. Last year, in the summer of 1933, these camps numbered respectively thirty-five and forty-three campers, with about ten counselors for each group. Last year the American teachers were not able to take the leadership of the camps, as heretofore, so

URADOME, JAPAN

the Uradome Camp Committee appointed Rev. and Mrs. Hasegawa and Dean Kawasaki of Kobe College for the two camps. Miss James of the Canadian Academy went as English counselor, and was the only foreigner there during the College Camp. Miss Field and I went just before the College Camp broke up at the end of July. These camps run for two weeks each.

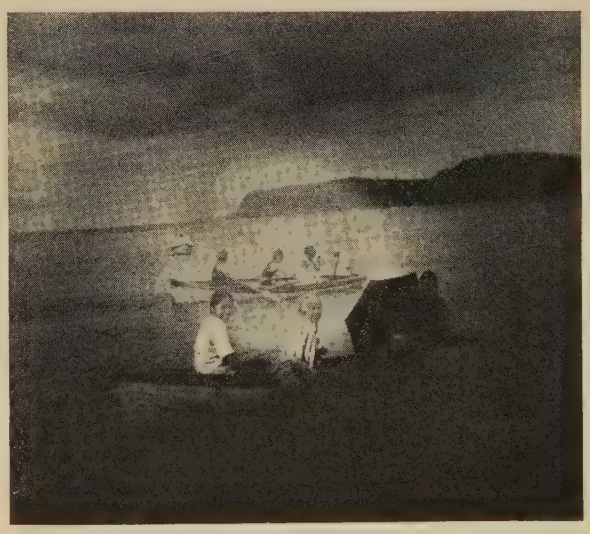
The business manager of the Kobe College camps, Mr. Iwata, in addition to the usual routine, supervised the construction of a new cabin for which he solicited gifts from campers and counselors, and other interested people. Our cabins are floorless, with shutters which close down to keep out the weather when necessary. The Uradome Camp Committee had also constructed a larger cabin, paid for with proceeds from previous camps.

But the Kobe College girls are not the only ones who have been learning how to camp. Eight different groups used the camp site at different periods during the summer of 1933, the largest use to which the camp has ever been put, and so extensive that some groups had to lap over each other. One group could not use the camp at all, because of conflicting dates, so we gave them our cottage a week.

Previous to the Kobe College camps a group of factory girls from Tottori occupied the camp for a week. This group has camped here regularly, year after year. For this group, it is like a door into heaven to have a carefree, happy week in the out-of-doors, and to find, as many do, a new and vital experience of God.

After the High School Camp, the pastor of Tottori Kumiai Church brought a group of fifteen adults who stayed for five days and devoted themselves to a study of the Bible and out-door recreation. This camp overlapped two days on the Summer Institute of Christian leaders and pastors, which convened at Uradome last summer for the first time. Their objective was "improvement in the knowledge of spiritual things," and the camp was conducted in an orderly way, with time for classes, discussion groups, and recreation.

On the day on which the Institute disbanded a Sunday-school group arrived. This camp included children from seven to sixteen years of age, and one adult, the only Christian in the town of Wakasa, his native village, who rode his bicycle all the way to Uradome in order to attend the camp. The children, not less enthusiastic, earned the money for their camping by selling fish which they had caught! This camp was a high-water mark in their experience, as they had been looking forward to it for months, planning every detail themselves. Chief among the plans was an evangelistic service which they held in the dirty little fishing village of Tajiri, near Uradome. The fishermen's families are said to be comparatively well-to-do, but whether through lack of ambition or knowledge live in unspeakably crowded conditions, their houses huddled against a hillside. Here, at one of the vesper



FLASHED AT URADOME

services, which the children themselves conducted, several of the young people "testified to the beauty and worth of Christian living," as their log had it, and "all listened closely."

The Young Women's Society of the Tottori Church

held its camp in the Yonehara Besso under the leadership of Miss Fanning, but voted with one accord that they would prefer the camp another summer.

Mrs. Sawada, our friend and benefactress in Uradome, expressed a wish for the camp in behalf of the Iwamigun Girls' Association for three days. They came, with a total of sixty campers. They were the first non-Christian organization to occupy the camp in the whole course of its history, but they showed themselves not at all unsympathetic to Christian principles, having grace at meals, and asking Mrs. Sawada and Miss Fanning to speak at different vesper services. The closing sentence of the log which they left expressed their appreciation; "We look to heaven with gratitude for the care and kindness of all in helping us through these three days." They are most eager to come again, and the Committee feels that it was indeed a worthwhile experiment toward Christian influence in the environs of Uradome.

It is the underlying purpose of all the camps "to promote more abundant life for the youth of Japan by worship, work, and play in the out-of-doors," as is stated in the purpose of the Mission Camp Committee for the use of Uradome Camp.

California Ministers to Chinese and Japanese

OUR churches were among the first to send missionaries to work among the Chinese when they arrived in California, although these activities did not assume permanent form until the advent of William C. Pond in 1870. For many years our Oriental churches were supported by the American Missionary Association. In 1926 this responsibility was assumed by the two California conferences. Meanwhile some of the Chinese and Japanese missions had come to self-support, while others had merged with groups from other denominations to form union churches. Our Oriental churches have been particularly self-reliant in providing themselves with houses of worship without calling on the Church Building Society and in meeting their own expenses.

The following statement of the present status of these churches has been compiled from information supplied by Superintendents Harley Gill of Northern California and Edward D. Gaylord of Southern California:

The Chinese Church of San Francisco is the mother of our church work among the Chinese on the Coast. On its membership roll are found many prominent Chinese scattered throughout the country and even in China. It is a self-supporting organization with the usual church activities. In addition it has provided living quarters for a considerable number of single men. The pastor of this church is also principal of the Hip Wo School of San Francisco.

Our Chinese church in Berkeley is the only one in the city. It serves a small group of Chinese families and the Chinese students in the University of California, about ten of whom live in the dormitory provided by the church. In addition to his church duties the pastor conducts a school late in the afternoon, attended by about twenty children, which is similar in aim to the Hip Wo School of San Francisco. This church receives about $280 a year in aid from the Northern California Conference.

The Oakland Japanese church is a small self-supporting group located in a neighborhood far removed from the other Japanese churches of the city.

The Fresno Japanese church is a notable enterprise, maintaining a kindergarten, a day school through which Japanese children can keep in touch with the language and culture of their fathers, a playground, a basketball team and a Boy Scout troop which at times has carried off the honors for the whole city of Fresno. Branch Sunday schools which will some day develop into churches are maintained at Del Rey and Madera. During the prosperous twenties the church acquired considerable property with a view to expansion, and now finds itself crippled with street improvement assessments and taxes. These obligations are being reduced, and as soon as some of the property can be sold a new building is contemplated. The church is self-supporting, but has received some aid from the Conference toward the payment of its taxes.

The Japanese Union Church of San Francisco was originally a federation of Congregational and Presbyterian groups but does not now maintain particularly active relations with either group.

In Northern California both the Chinese and the Japanese maintain inter-denominational young peoples associations. The Chinese hold a conference at Lake Tahoe annually which lasts a week and which is really a leadership training institute. The Japanese have district and state conventions, the latter bringing together about 600 eager-hearted young people.

The Japanese Union Church of Los Angeles includes Presbyterians and Congregationalists. It suffers from a heavy indebtedness incurred for building ten years ago, and from its down-town location. The Japanese Union Church of Pasadena is supported by five or six denominations, that at Riverside by the Congregationalists and Methodists, and the one at Santa Maria by Methodists, Presbyterians and Congregationalists. Distinctly Congregational Japanese churches are found in Montebello, Santa Barbara and San Diego.

We have three Chinese churches in Southern California. The Los Angeles church is well organized and doing a steady work. The San Diego church maintains a dormitory for Chinese boys who have come to this country to work or study. The NRA has made it so difficult for them to find employment that many of them have returned to China. The Chinese community at Bakersfield is small, and the church work is largely with young people.

Among the Orientals of Utah

ALTHOUGH several of our state conferences and city societies are working among the Chinese and Japanese, the only contact which our national boards have with Orientals in the United States is through the aid which the American Missionary Association gives to the federated Congregational-Presbyterian Japanese churches of Salt Lake City and Ogden, Utah.

Mr. Sho Kichi Hata, pastor of the Salt Lake City Church writes: "Our church owns a beautiful building, a parsonage and a dormitory for students which cost nearly $35,000.

"Since 1923 our work has felt the effects of the Japanese Exclusion Act. The Buddhists attack Christianity by saying that it teaches the fatherhood of God and the brotherhood of man—but behold! What do Christians practice in actual life?

"Both anti-Japanese agitation and the depression were keenly felt by the Japanese in the inter-mountain region. Those who had saved some money went back to Japan where they can live peacefully without racial discrimination. Others went to California and the Coast states.

"When I visited the mining camps ten years ago I found many Japanese at work, and receiving good wages. At the Bingham copper mine were two Japanese camps and about five hundred of our people. Today the two camps are united, while only thirty Japanese are employed, and they for only three or four days a week.

"The Japanese population on Salt Lake City is declining rapidly. During the last two years our church has lost ten families through removal.

"Our Sunday school is international. Soon after I came here I noticed a Chinese girl in the school. It seems that she had tried at first to make friends among her own people, but found them to be beneath the plane to which she was accustomed. Then she turned to her American schoolmates in high school, but soon became conscious of their prejudice. Finally she turned to us, and has found real friends. She has been a faithful attendant at our Sunday school, and last Easter joined our church. Lately her two brothers have been coming too. We also have some American boys and a Greek girl among our Sunday school pupils."

FEDERATED CHURCH (JAPANESE) SALT LAKE CITY

Meet the Zulu

By Charles A. Parker

A member of the staff of the *Boston Traveler* sees Africa through the eyes of an American Board Missionary

MAKING the African Zulu mind his P's and Q's —teaching these once warlike and marauding blacks arts of agriculture, learning the Zulu ingenuous ways, has been the task of John Adam Reuling, of the Amanzimtoti Institute of the American Board of Commissions for Foreign Missions, who has just returned to his field after furlough, accompanied by his wife and four children, all of whom were born in the veldt residence of the educator.

Zulu Suspicions

The Zulu rivals the average American in stature, being from five feet eight inches to seven feet tall. He is guileless and yet suspicious, and like his brothers in different parts of the world he irks for more independence and is inclined to lend an ear to red propaganda, declared the teacher.

Though he lives in the bush and forest for the large part, he has been much affected by civilization in South Africa.

In need of money for cattle with which to purchase his wife or wives, the Zulu works in the gold mines, diamond mines, mills and factories—and when he returns to his people often carries home the influence of communistic agitators. Also in this way he has accumulated many of the white man's ailments and diseases, said the visitor.

"It is a crime in South Africa to seek to influence the white man against the black or vice versa, but red propaganda is carried on. The blacks imbibe it," continued Mr. Reuling.

"The Zulu, who belongs to the great Bantu race, is very teachable, very friendly and also suspicious. He always wants to know what you are there for, what you want, what your purpose is."

The mentor of these blacks—there were some 600 at his school—has often visited them in the "raw state" journeying among their bush and jungle villages, taking up problems with them in the indirect manner to which the Zulu is accustomed.

Reveres Ancestors

"The Zulu lady wears plugs in her ears, the family lives in a grass hut built in shape much like a beehive—of grass and poles, floors made of a mixture of an ant heap, of dirt and of cow dung smeared on," he continued. "The floor has the constituency of cork and is as clean as any floor when finished and a little worn.

"The Zulu lives in villages in family clans, has considerable respect for his ancestors, the souls of which are embodied in a snake—the triangular snake so-named, because his 12 inches of length is triangular shaped and he is flat-headed.

"He is never killed but is permitted around the house, not exactly as a pet but as a tolerated asset that keeps down rats and mice. These simple people live largely on "mealy (corn) meal" and meat. The latter they indulge in freely at the time of wedding feasts, at which time kaffir beer also flows liberally.

"Conversation with a Zulu is rather of the question and answer variety and somewhat more direct than is ours. However, if you are seeking to advise or to censure a Zulu it is best done in the circuitous method.

Red Propaganda

Red propaganda is instilled in the compounds—rather than in the villages where one of the Zulus is

head man and is obliged to make returns to the white authorities as to what goes on in the village.

"South Africa is always having a drought in some portion of the union," said Mr. Reuling. "There is one just now going on in the Free State. The veldt grass has all died, with the exception of a little of that in the bush land. Several thousands of cattle and sheep have died and the government is providing free transportation by rail to better pasturage where many more cattle are dying from overeating. Once, while I was there, we were on the edge of a drought area. It is hard for the African to prepare for these.

"Among the Zulus the staple of wealth is the cattle. Men purchase wives with cattle. It is the quantity and not the quality of these that counts and in large measure has caused suffering.

Buy Wives with Cattle

"The cattle grower raises all his acreage will stand, whereas he would do far better by raising only the maximum cattle that could be taken care of in a drought.

"Men buy wives—with cattle. A young man's father often has to put up the cattle from his herd for his son's first wife. He is miserly about this. Cattle owners all are. The result is that there are too many cattle of the mediocre variety to stand the pace when there is no rain for say a whole year.

"The tendency among Zulus is growing to have one wife per man. There are more men now than formerly and so the men go around better. The tax per man is 10 shillings. The cost of a wife in money is about a pound. To get these moneys the Zulu leaves his village and goes to work in the mines—in the compounds where many others of his kind are working to earn their tax and perhaps purchase a wife.

"Chief Solomon, who just died, was reported to have had 42 wives and many more women who were in the relation of wife to him. He had 85 children. Solomon was born at St. Helena where a relative was imprisoned and he was paramount chief of the Zulus."

Chief a Primitive

Mr. Reuling once visited this famous chief, who lived five hours distant by automobile from Amanzimtoti. He was not interested in the white people. Nominally he was an Anglican but in reality he was just a primitive—though friendly and amiable.

"The drought, of course, is the bane of the country there," said Mr. Reuling. "For four years a drought persisted in the Hex River Valley. This was the apricot growing area. No crops of any amount could be produced. Then the fifth year came rain and a bumper crop. The farmers harvested their crops into freight cars, had even given out slips to the pickers, the trains were ready to start for the market when a cloud burst washed the cars and fruit all away into the sea. The government was obliged to step in and extend relief.

"Rainfall is erratic. We had 40 inches in our area and a few miles further inland there was only 15 inches of rain for the year. In one district there was 17 inches of downpour in a single night. The land is so hilly that such torrents are washed away into the sea and do damage rather than great benefit."

Today South Africa is looking up, declared Mr. Reuling. Coalition of the ultra conservative Dutch and English groups have not served to create optimism among the liberals. However, South Africa was not hit so hard by the depression. The Union stayed on the gold standard after the pound sterling had gone off the standard. South Africans made money on paper and with the trade balance in their favor they finally turned their paper profit into cash profit before they went off gold a year later.

Zulu Conversation

You meet him by chance on the road or in the bush. Conversation might go something like this, says Mr. Reuling:

"Where did you come from?

"Where are you going?

"What are you going to do there?

He might tell you or he might not. He might answer indirectly. You continue toward your objective:

"Why are you not at home?

"Who is doing the plowing at home? He would probably tell you his sons were plowing.

"How many sons have you?

"Is your wife still living?

"I saw one of your wives at the store with an old blanket. Why doesn't she have a decent blanket? You might give her a better one if you refrained from spending so much money on beer.

Then the purpose of your talk being disclosed, he would thank you without making any promises and you (and he) would pass along.

Their remarkable physique is undoubtedly due to the former wars of the Bantu races—particularly the Zulus. The weaker were killed during the fighting—very fierce fighting.

Only the stronger men were left. The men today are all of the superior class in stature.

The Zulu is forbidden by the colonial law to have the potent liquors of the white man. He is permitted to drink beer and with special permission to make his own beer.

Camera News

By Dorothy P. Cushing

MILKING TIME

Typical scene in Tirumangalam, South India, taken by Rev. R. A. Dudley. Note the calf where the cow can see it.

THE LITTLE BHAT "MOSES"

Back in November, 1933, Station A.B.C.F.M., carried the story of a Bhat baby in the Criminal Tribes Settlement, Sholapur, India, whose young mother died performing the exhausting ceremonies demanded of her following her son's birth. No Bhat woman would nurse the child and so he was taken in by a Christian family where he flourished under the distinction of being the first Bhat baby to have a daily bath and be fed from a bottle regularly. "Who knows but what this little modern Moses may grow up to be a leader to release his people from the captivity of ignorance and superstition?" said Miss Oline Nicholson at that time. And here is Mr. Moses—his name is "Dingia"—at nine months of age.

IN ACTIVE SERVICE

The story of the Parsons Memorial Obstetrical Unit of the Tungchow Hospital, Tunghsien, China, was told in the May, 1934, MISSIONARY HERALD. Here is the Maternity Ward with several mothers and babes, proof of the service being rendered.

TRIPLE BLESSEDNESS

Here is Dr. Sarah Mu Ching holding triplets born in the Cagayan Hospital, Philippine Islands, and behind her two of the nurses. This hospital is doing a fine work under Dr. Ching and Dr. Cesareo DeAsis. Although running the institution under heavy financial difficulties, they keep its professional standards high and are making friends every day.

READY TO SERVE

Four Capron Hall girls, Madura, India, with magic lantern, and other helpful articles.

AGNES AND JOAN

"The Mac's start big and nature does the rest," says Rev. Robert W. McClure of Foochow, China.

WHO SAID THEY WERE SISSIES?

The Tehchow Trio have fun. (Left to right) Margaret Wickes, Elizabeth Robinson, Lois Wheeler.

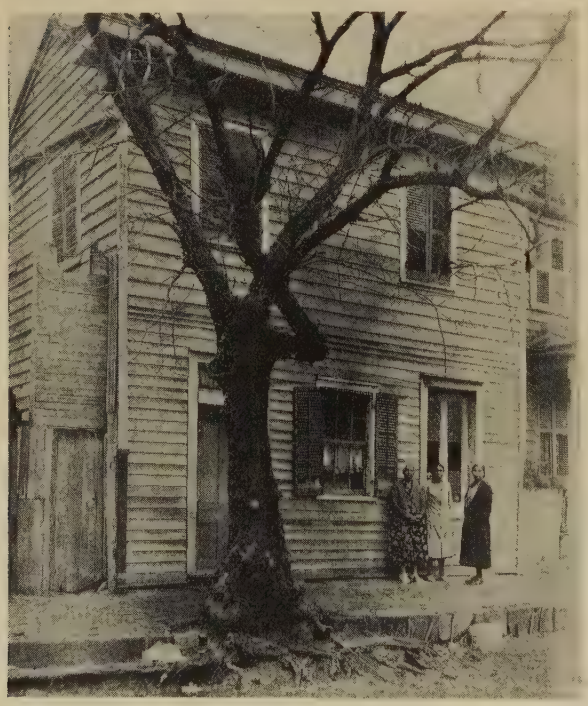
Savannah's Socially Minded Church

By Sol C. Johnson

THE first of our Negro churches to attain financial self-support was that in Savannah, Georgia. Not content with paying its own bills, it proceeded to erect a substantial building for itself, and has since embarked upon three ventures in community service.

When the men of the church were organized as the Congregational Brotherhood back in 1913 they cast about for something to do—and started a free kindergarten in the annex to the church with proper equipment and a teacher trained at Atlanta University. The pupils came from poor families. This work is still being carried on.

The next area to attract the attention of the church was the "Old Fort" section of the city. On a hot afternoon in July of 1916 several of the women of the church appeared upon a vacant lot with a large bucket of lemonade. By ringing a bell they attracted more than a score of tattered boys and girls, true representatives of this neglected district. That first afternoon games were played and the lemonade consumed.



The house where the Savannah Church maintains a school and social center, and three of the workers.

The following Sunday a Sunday School was held in a small building which had been rented. For some years the American Missionary Association assisted in the maintenance of a trained social worker, but this aid has now been withdrawn. Yet the work has continued in a building which has been furnished by two members of the church—thanks to the self-sacrificing spirit of the woman in charge. This is fortunate, as both the children and the older people of the neighborhood are in greater need of assistance and direction than ever. During the past two years the Red Cross has donated many hundred yards of cloth, which have been cut and made into over 800 garments by the women of the church, and then distributed to those in need.

The nearest public school available to the Negroes of this section is fifteen blocks away, with the result that traffic conditions render it difficult for the smaller children to attend. To meet this situation a two-grade one-teacher school has been maintained, whose pupils have made creditable marks in the high schools and some of whom have already developed into useful men and women.

The adults of the neighborhood have not been neglected. Homes have been visited and much instruction given along the lines of health, child-training, care of the home, and the maintenance of sanitary conditions. Those who knew the neighborhood before the inauguration of this work can vouch for the changes which have been wrought by our activities.

A third step in community service has been the taking over of the old Beach Institute property in which the American Missionary Association conducted a school for many years. The church has already paid $7,000 on the lot and building, but still owes $5,000, which at present is quite a burden. Yet much has already been done to develop a community center in the Institute building, including a sewing school conducted by the CWA.

Much can be done to help neglected people to become worthy citizens, but this requires funds. Yet since the beginning of these ventures in social service not one penny has been asked of the general public. But as soon as the church is able to meet its present debt to the American Missionary Association further steps will be taken in its much needed social service program.

Secretarial Side Lights

The Chairman of the Laymen's Advisory Committee

DONALD ADAMS is a man who has travelled far and along a variety of pathways on his way through life. He was born in a parsonage in Wisconsin, where his father is still remembered as a home missionary. After graduating from Carleton College in 1903 he lingered in Northfield, Minnesota, for two years as assistant cashier of a local bank.

In 1905 Donald Adams came east to study law at Yale University. For two years after being admitted to the bar in 1908 he practiced law in New York City. On such Sundays as he was not courting his future bride in New Haven he worshipped in the Flatbush Church of Brooklyn, where Lewis Reed was then pastor.

Upon his marriage in 1910 he settled down in New Haven, conducting an insurance business, serving as director of a bank, teaching business law in Yale University, and making himself useful to the community in a variety of ways. Among the civic offices which he has held have been that of secretary of the Civic Federation of New Haven, secretary of the New Haven Community Service, Incorporated, a member of the Board of Aldermen for two terms and president of the Chamber of Commerce of New Haven for two years.

In June 1925 Donald Adams was elected president of Rotary International for one busy year. In the interests of Rotary he has spoken in many portions of the United States besides traveling in Mexico, Cuba and Europe, where he enjoyed some happy contacts with the late King Albert of Belgium. Needless to say he is a confirmed internationalist.

Religion has always been one of the major interests of Donald Adams. For years he has been a prominent member of the Center Church of New Haven, and is at present head of the corporation of the church. Since January of 1933 he has been devoting a rather

DONALD A. ADAMS

elastic one half of his time to the work of the Laymen's Committee, largely through addressing groups of laymen and conducting church officer conferences. He is at his best when talking about religion to men. His faith is of the contagious variety, with the result that the meetings which he holds are exceedingly slow to break up.

Donald Adams has two children—a daughter who is quite a swimmer and a son who is quite a student. One is a junior at Vassar, the other a junior at Yale. As for his recreations, the sports which he really enjoys the most are meeting people and making speeches. Possibly the reader has already discovered that he is quite human!

"This problem of tying the laymen into the life of our churches is not going to be settled in a moment. It goes back too far. Scores of ministers have confessed to me that they are totally lost in this field. Many have asked why they never received training along this line in their Divinity School courses."

Donald Adams to the Editor.

GALLOWAY

Locusts Over Africa

A Feature Article in *The Boston Sunday Herald*

By Dorothy P. Cushing

HOW would you like your locusts?
Boiled? Roasted? Or fried in butter?

Nice, juicy red ones with a wing-spread of five or six inches? Or junky, plump ones like small mice?

Ugh! you say. Well, that is just the way the native Africans, who consider the locusts a gastronomical delicacy, feel when they see you eat raw oysters or eggs—so things do even up.

But this year the locust in Africa is something more than a tidbit to supplement their meagre mush and relish diet, or an occasional pest which destroys green growing things in restricted areas. It is a deadly plague, a ghastly armada of the air, blotting out the sun and filling the sky with the horrible whir of destruction as clouds of ravenous insects settle down on field and wood, garden and ranch, stripping every tree and devouring every minute particle of green. All over East and West Africa particularly, but in other areas as well, famine stalks behind these messengers of winged death.

In a desperate endeavor to paint a word-picture that will mean something to those who have never seen a swarm of locusts, John P. Dysart of Illinois, an educational worker under the American board in Gogoi, East Africa, writes:

Swarm 21 Miles Long

"Will this give you an idea? A swarm 21 miles long and seven miles wide. Fourteen miles long, six miles wide. Eight miles long, four miles wide. Trains held up by millions of locusts on the rails. Swarm takes four hours to pass overhead.

"The great Senga sugar estates near Gogoi, East Africa, have destroyed literally tons of locusts' eggs by sending the natives out to dig them up as soon as a swarm passed. Each bunch of eggs contains from 75 to 100 embryo insects, so 40 tons of eggs, the figure quoted as having been destroyed within a few months, represented something like 7,000,000,000 potential hoppers." Yet, as Mr. Dysart adds, this is but a drop in the ocean compared to the enormous quantity still in that territory.

The chiefs of the districts offered 10 shillings per 100 kilos for eggs, and as a result nine tons were collected in one district alone, and 15 in another, besides more than 1000 petrol cases full of hoppers.

"We have not yet heard of the returns from other districts," continues Mr. Dysart, "but this will give you a faint idea of what the farmers and natives are up against.

"As the latter live practically from garden to mouth and as this is the second year of locusts and the second year of drought in many districts, you can realize a little of the situation. It almost makes one weep to see the cornfields without a leaf or a cob on the green stalk, and the grain eaten down to the ground."

Governments Powerless

And as the next crop comes up, billions and trillions of hoppers will also come up out of the ground everywhere, from the north, east, south and west. Surrounded by such vast, uninhabited areas where the tremendous swarms settle and lay their eggs in peace, both governments and natives are powerless.

"Tremendous stocks of poison have been used by all the governments, but great difficulty has been encountered in getting and distributing sufficient pumps," comments Mr. Dysart. "Northern Rhodesia is now trying to spray from the air the young hopper just beginning to fly, but as you know, flying locust swarms recognize no frontiers."

And in Africa, as elsewhere, human vultures are ready to prey upon credulous victims in times of disaster. So the medicine men from the north tell the frightened native people that if they buy their medicine it will save them from the next invasion of locusts. These next locusts, says the witch doctor, will not be small ones, but big enough to bite a man in two, and so the meagre earnings of many of the people go tumbling into the greedy hands of the witch doctor for useless medicine.

"Things will be better—trust God and keep your chins up," is somewhat the message of the Dysarts who report that their hearts ache as they see the smiles break through weary, pinched faces. "We try to go where help is most needed and to keep a firm faith that our grain tank will be replenished every time before the bottom is reached." The pupils in the Mission school who ordinarily earn their tuition by working in the fields for three hours each day are too weak from

undernourishment to do this now, and so they put in a little time once a week.

Others Report

A Beverly young woman, Mrs. Annah Bursaw Tucker, also working under the American Board with her husband, the Rev. Frank S. Tucker, in Sachikela, West Africa, describes the locusts as they approach their territory.

"At first they were a mere haze on a distant mountain, moving slowly, like a cloud of smoke. But when they arrived here the air was just thick with those huge insects, two or three inches long. The noise was like 100 sewing machines going at once outside the door."

Collectin' 'Em to Eat

When the locusts pass over or are small enough in numbers so that they settle down at night sackfuls are gathered by the native boys in the early morning hours before the sun has warmed awake the insects. Then there is a feast, and it is not so bad, reports Mrs. Mabel Larkins Hack, a New York young woman serving in Mt. Silinda. It is a lark to be let out of school and to beat tin pans and yell at the pests to keep them from lighting in the gardens. Eaten with wild honey—the biblical locusts and wild honey—or fried in butter, they make a delicious dish, reports Miss Gertrude H. Merrill, R. N., Maine girl and a Christian nurse in Gogoi.

"I ate a few once," writes Miss Merrill. "They taste like fish, and, if my good sense could conquer my imagination, I should say they were very good. After boiling and drying, locusts keep very well, and the native people eat them as a relish with their cornmeal porridge. Once two swarms almost met over the mission farm. The sound was like thunder. The poultry, which usually gobbles up what locusts drop, were too frightened to touch them. Many people just beyond us are living on roots which they go many miles to find in the veldt."

Driving through swarms of locusts for several hours was the experience reported by Miss Una J. Minto, Illinois girl, a teacher at the Dondi girls' school, West Africa but now on furlough. Not alone are the native people suffering from these scourges, she writes, but the Portuguese settlers have lost their crops and face starvation.

"As we drove into the thickest swarm they beat from all sides through the car. We closed the windows as far as possible and still have enough air, but hundreds rushed blindly in and kept us busy catching them. Once Mr. Hastings had to turn the wheel over to Mr. Richard Webb because a squirming locust was finding its way up his trouser leg!"

From the Philippine Islands comes no detail about the locust invasion, but a statement from the Rev. Frank J. Woodward, a Pennsylvania man, who represents several Massachusetts Congregational churches as an agriculturist and general supervisor under the American Board in the Philippine Islands, states that the people of Cotobato Valley have been suffering greatly from locusts which have literally swarmed through the province in the last two years and taken a heavy toll of the poor farmer. In some cases, he adds, families can scarcely obtain the necessities of life.

"We are wondering if the dear old U. S. A. is going to escape the locust invasion this year," writes Mr. Dysart. "Here's hoping they steer shy of you for good and all."

But they haven't! At least in the form of grasshoppers, which are closely akin to the locusts. Scientists may be able to explain the appearance not only in Africa and other parts of the Orient, but in South America, the Philippines, and the western areas of the United States, the abundance of these pests which, ancient as the Pharaohs, are raising havoc and making barren great farming areas.

"I will restore to you the years that the locust hath eaten . . . my great army which I sent among you. And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed." Joel 2:25.

How a Missionary Grows

By Frank Sample Tucker

A brief account of one of his evangelistic tours in the Sachikela Field

THERE are a great many ways in which we missionaries have unusual opportunities for growth, even though we are out of immediate contact with the centers and sources of culture in the homeland. One of these opportunities is visiting the people in their own homes. On a recent trip I was with our ordained pastor, Rev. Paulino Ngonga, a native leader of the finest type. [See the picture of Pastor Ngonga and others mentioned here on the page of pictures entitled "On the West Central Africa Field." ED.]

We coasted down the mission hill in Sachikela on our bicycles (mine a borrowed one) and sped along the road for four miles, then taking a rough path, mostly a single foot path. Stopping at two of our villages to greet the people—a very important procedure in African life—we arrived at our first sleeping-place at about five. We set up our tent inside a partially finished native hut, put up our beds with the all-important mosquito nets over them. After dinner—cornmeal mush with chicken as its gravy or relish, rice with gravy, and tea as a special honor to the guests—Pastor Ngonga led the evening service. Afterward we had a good visit with Teacher Lauriano [see page of pictures] and his family. One would go far to find finer people in any country, than they.

On a former visit a group had gathered round the fire to tell the very interesting native stories and proverbs, but this time the people were tired from their work in the fields under the burning African sun, and there were no stories.

The next morning we rode, mostly up hill, to another village, where Teacher Carvalho gave us a hearty welcome and took us to see the river-bottom gardens, the only hope of the country this year, as the higher field crops had been dried up by the drought. Elsewhere these gardens had been given up because the river is so difficult to control in flood times.

On to Chiseya, where the next day, Sunday, Pastor Ngonga preached, and I led the evening service. In this village there are trained masons who work elsewhere, and who, with the help of other villagers, have built a very fine sun-dried brick, grass-thatched church. All the work and expense connected with these outstation churches are obtained from local sources, none from foreign funds. The founders of this station (Sachikela) have been very foresighted in building on a solid, self-supporting foundation from the beginning. The native church people pay their own pastor's entire salary, and carry on the work of their own church and out-station schools, paying the teachers of the latter themselves. The work is *theirs*, and they appreciate it. No uncertain, diminishing foreign funds go into the out-station work; and the proportion of foreign funds that help in the central station work is small indeed when compared wtih the local support from their meager means.

On passing through the cornfields of the Chiseya people we saw more evidence of the havoc drought has wrought in all this region. The Christians are generally less injured by famines as they are more willing to try new crops to supplement their all-important corn.

Here I learned to recognize the "ink-plant" and the "glue-tree" which serve them very well in their school work. Here, too, they have their own chalk deposits.

Our last overnight stop was at a new village in the midst of a very thickly populated region. One visit in a non-Christian village vividly contrasts for us the bettered conditions which Christianity brings to the people. Here Pastor Ngonga's non-Christian relatives came in one by one to greet him. He had changed a great deal since he left them as a boy, yet is still their son. How great a power for good is such an example as his among his own people!

After dark we gathered around a fire out-of-doors and had a service of worship. The native chief and his assistant came, and sat in the middle of the circle, next to the fire, the most important place in their tradition, and listened to Pastor Ngonga's message of the urgency of accepting *now* the greater life and light that only Christ can bring. Very picturesque was the scene: the huge rock at the base of which nestles the village, and the native huts silhouetted against the sunset.

During this trip I had two compliments. I felt a real

thrill when one native said, "Teacher Frank is not a white man," by which he implied that he recognized my most earnest desire to understand, love and help his people; the other compliment was an invitation to visit another of the native teachers for a few days, to live and eat with his family as its honored guest. I am looking forward a great deal to the time when I can accept that invitation.

The Lyman-Munson Centenary

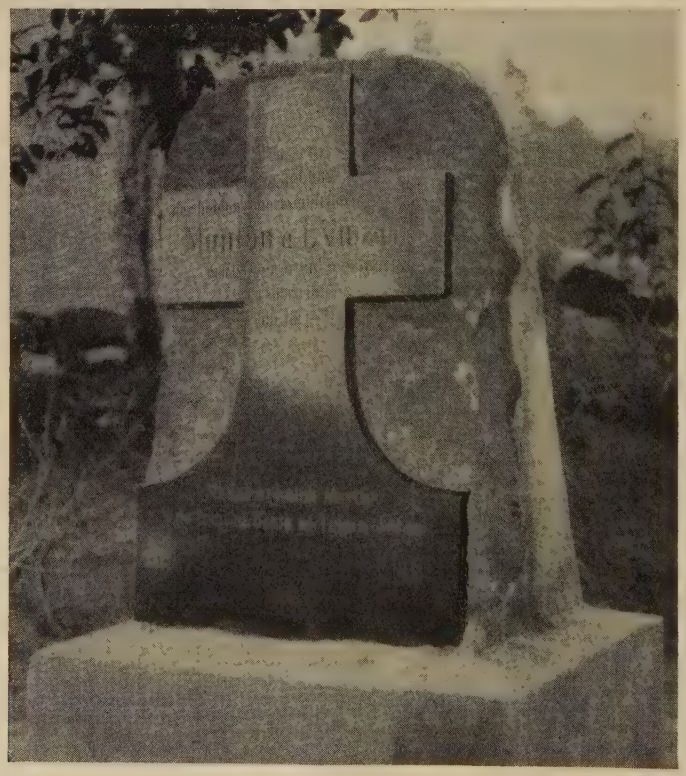
ONE hundred years ago the 28th of June, near Lake Toba in the Island of Sumatra, Samuel Munson and Henry Lyman, missionaries of the American Board, met their death at the hands of the cannibal Bataks. They were the first white men to venture across the mountains into the Batak country with the message of Jesus.

Those two missionaries are regarded by the Christian Bataks of today as the founders of Christianity in Sumatra. To a German missionary who followed them some years later a conscience-stricken convert disclosed at the base of a tree the bones of the two Americans.

Their grave is now a place where Christian Bataks annually assemble, praying for forgiveness, and consecrating themselves anew to the Christian life. On the tombstone marking it, erected by the missionaries of the Rhenish Missionary Society—according to our records of twenty-five years ago—with the hearty coöperation of the Christian Bataks, we read, "The blood of the martyrs is the seed of the church."

The Bataks have long wished to remove the word "aufgegessen" from the tombstone—and there was never absolute *proof* that it expressed a fact—and a letter having been received by the American Board from Sacca, Sumatra, requesting permission to change the wording of the inscription on the tablet commemorative of the two missionaries, the Board voted at Oberlin:

"That we send the Batak Christian community, through the Batak Mission, a cable expressing our best wishes as they commemorate the centenary of the martyrdom of Samuel Munson and Henry Lyman to whom they trace the origin of their church, and express to them our approval of the change which they desire to make in the inscription on the commemorative monument at Sacca, Sumatra."



The martyrs memorial stone that is to be changed in wording

The words "eaten up" are to be removed at the request of the present-day Bataks

Study Materials for 1934-35

Meet Our Fellow Citizens from the Orient

ACCORDING to the census of 1930, 49 per cent of the Japanese and 41 per cent of the Chinese living in this country were born here. Both common sense and the law confer citizenship upon those who are born within the limits of our land. This means that in 1930 we had 30,848 fellow-citizens of Chinese ancestry and 68,357 of Japanese blood, and probably there are more now.

There are few groups about which most of us know less than these young people of Oriental inheritance who have grown up in our land, been educated in our schools, and who are usually thoroughly American in everything save the color of their faces, the slant of their eyes and the texture of their hair.

Thanks to the home mission study topic for 1934–35, "Orientals in the United States," we are to have an opportunity to become acquainted with these fascinating young people. And the interest of this study is not diminished by the fact that two of the books interpreting the young Orientals were written by members of our own fellowship.

Orientals in American Life, by Albert W. Palmer, President of Chicago Theological Seminary, is the official study book for adults. In addition to his experience as pastor in Oakland, California, and Honolulu, Dr. Palmer prepared himself to write this volume by making an extended auto tour of the West during which he talked with all sorts and conditions of men. Somebody has suggested that President Palmer's style is as smooth—and as keen—as a new safety razor blade. The book is especially rich in its treatment of the racial situation in Hawaii.

Out of the Far East, by Allan A. Hunter, pastor of the Mount Hollywood Church, is written as a young people's book, but it will interest everyone. The author has lived on both sides of the Pacific and a good many other places besides. He was born in Canada, spent his boyhood in Denver, graduated from both high school and college in Southern California, taught for two years in Egypt, served with the Y.M.C.A. in the Sinai desert and with the Red Cross in Palestine, returned to the United States to study at Union Seminary and then spent a year in the Orient in the interests of the Fellowship of Youth for Peace. For the past eight years he has been a pastor in Los Angeles. Mr. Hunter knows the youth of both the Orient and the Occident. His pages abound with first-hand experience and observation.

Our Japanese Neighbors

Never was there a more stimulating subject of foreign mission study than the one chosen for this year, 1934–35. There is widespread interest in Japan—the processes of her mind, her spirit, the sources of her militaristic aims. There are many questions being asked. World coöperation is at stake with the eyes of all nations focussed on Japan in a peculiar way. There has been a gradually increasing wave of bitterness against her to be felt in many parts of the United States. Some people have even raised the question as to the possibility of Christian coöperation there. It is with great hope, therefore, for the creating of an intelligent, Christian attitude toward the empire over the Pacific that we are announcing the subject of study as Japan. Many attractive materials are offered, a richer supply than ever before.

For Adults

Suzuki Looks at Japan by Willis C. Lamott. Suzuki is a typical well-educated, attractive Japanese and a devoted Christian. Through him Mr. Lamott gives a sobering yet inspiring challenge to North American Christians to enter into a deeper understanding of the critical conditions confronting their Christian brethren in Japan.

Christ and Japan by Toyohiko Kagawa, presents a stirring message to Christians anywhere, and an appeal for closer fellowship between East and West in carrying forward a Christian mission. "There is lots of Christian dynamite in this book," as one reader said. Every minister will wish to read and use it. (Price, $1.00 cloth; 50 cents, paper.)

World Tides in the Far East by Basil Mathews. Here is a stimulating book written especially for college and university students, but interesting for other adults. Professor Mathews shows us Japan and the present crisis against the background of the whole Oriental situation. He brings us the rhythm of the people, the key ideas which have created the Orient of today. Sir Philip Gibbs says: "It ought to be read by all minds concerned with the future destiny of mankind."

Japanese Women Speak. A message from the Christian women of Japan to Christian women of America. By Michi Kawai and Ochimi Kubushiro. This book emphasizes the work which has been accomplished by the Christian women of Japan. A call to America and Japan to work together for peace. (Price, $1.00, cloth; 50 cents, paper.)

Typhoon Days in Japan by Robert S. and Evelyn M. Spencer, missionaries in Japan. A book planned especially for young people of senior high-school age.

Order any of the books mentioned from the Pilgrim Press, 14 Beacon Street, Boston, or 19 South LaSalle Street, Chicago. Unless otherwise indicated they are priced at, paper, 60 cents; cloth, $1.00.

Books for Younger Students

For the Junior High School Age

Gold Mountain, by Philip F. Payne (Cloth $1.00; paper 60 cents). The news of the discovery of gold in California reaches a Chinese village and the story follows the gold seekers from this village through many experiences on our West Coast. Other sections of the book deal with Japanese and Koreans and Filipinos who have come to America for work on education.

Japan and Her People by Ethel M. Hughes. We meet a Japanese family on a journey and see through their eyes the everyday life and present problems of the average family in their country. A thoroughly revised and expanded American edition of a useful British book especially for reading by junior high-school students.

For Junior Groups

Japanese Here and There by Margaret E. Forsyth, Associate in Religious Education, Teachers' College, Columbia University, and Ursul Moran, one of our own missionaries in Japan. This book, especially for leaders of junior groups, gives suggestions for procedures and activities on such topics as school life, home life, way of living, and so forth. Boards, $1.00; paper, 75 cents.

Friends in Nippon by Dorothy F. McConnell. A series of stories about boys and girls in Japan, charmingly written. Cloth, 75 cents; paper, 50 cents.

Rainbow Bridge by Florence Crannell Means. Every junior group should have this delightful reading book. The Miyata children come to America to live. From the moment they embark until the story closes there is one exciting adventure after another. Delightfully illustrated. Cloth, $1.50; paper, 75 cents.

For Primary Children

Kin Chan and the Crab by Berthae Harris Converse and Mabel Garrett Wagner. A textbook for teachers' use, with stories, suggestions for activities and worship. Boards, $1.00; paper, 75 cents.

Little Kin Chan by Berthae Harris Converse. Here are the delightful stories of little Kin Chan in reading book form for the children themselves. Cloth, 75 cents.

Oriental Friends in the United States, by Katharine S. Adams (Boards $1.00; paper 75 cents). This book includes worship suggestions, source materials and teaching procedures.

For Four and Five Year Olds

Mitsu, a Little Girl of Japan by Winifred E. Barnard and Helen Jacobs. One of the very popular nursery series. Boards, 50 cents.

Supplementary Materials on Japan*

Maps of Japan: There are various maps of Japan available—a large *wall map* showing all mission stations in Japan, 38 x 46 inches, 60 cents. A large *outline map,* excellent for study and class use, 30 x 32 inches, 35 cents. *Small outline map* for individual notebook use, 11 x 14 inches, 25 cents per dozen. *Picture Map of Japan,* made in the likeness of a three-panel Japanese screen and tinted a soft brown. This map lends itself to a variety of purposes. Outline sketches in green to be cut out, colored and mounted above and below the map are printed on the insert sheet. 50 cents.

Pictures:

Boys and Girls of Japan Picture Sheet, a folder of photographs in black and white to be used for posters, notebooks, and other study purposes, 25 cents.

American Board Japan Picture Set, eighteen pictures of various sizes suitable to use with all ages. Black and white only. 15 cents per set.

Life in Japan Postcards. Six in set, 30 cents.

Loan Exhibit of Japanese Prints of various sizes. Collections furnished for exhibition and sale at church fairs, and so forth. Write to the Shima Art Company, 16 West 57th Street, New York City, for information.

*Order any of these items from your nearest Commission on Missions Office, 14 Beacon Street, Boston; 287 Fourth Avenue, New York City; or 19 South LaSalle Street, Chicago, except as otherwise indicated.

Japanese Paper Dolls. Two sets sent direct from Matsuyama, Japan, beautifully hand painted. Set No. 1 contains 15 hand-painted dolls representing such characters as a grammar-school girl, flower bride, a Buddhist pilgrim, grammar-school boy, etc. Set No. 2 contains 14 hand-painted dolls representing such characters as a candy seller, farmer, postman, warrior, priest, etc. There is a printed description with each set. A limited number only is available on application to the Education Department of the American Board, 14 Beacon St., Boston. 75 cents per set.

Friendship Paper Dolls on Japan, a sheet of two paper dolls in color with changes of costume. These have been drawn with careful regard to accuracy. 25 cents.

In addition to the above there is a large variety of supplementary materials available—course for leaders on both great themes and on many of the books. Every church will need at least one copy of the Envelope Series for June 1934, (10 cents) which gives a careful summary of all these materials and in addition a statement about our work in Japan, and six programs based on the books, both home and foreign. Fliers are also available, free—"If Your Project Is in Japan" and "If Your Project Is Among Orientals in the United States."

Modern Home Missions

BEGINNING with the October number of *The Adult Magazine,* a three months' study outline on Home Missions will be published in the magazine. Dr. Morrison Russell Boynton, pastor of the Bryn Mawr Community Church of Chicago, will prepare the course.

One cannot read the story of Home Missions during the past century without excitement. A tremendous task nobly done! Traveling from Ohio to Oregon today, one will find everywhere churches that are the direct result of this missionary enterprise. It was a great work.

But geographical frontier is largely gone. And there are some who today are saying, "Yes, home missions yesterday was a great and essential enterprise, but the old situation no longer exists. Have not home missions had their day and should they longer exist?" These lessons will so present the facts of the present home missionary enterprise as to answer such questions.

Dr. Boynton's outline will be based on the book *Home Missions Today and Tomorrow: A Review and a Forecast,* edited by Hermann N. Morse and published by the Home Missions Council, a book that has done for the home field something of the same thing that *Re-Thinking Missions* did for the foreign field. It is a frank and courageous appraisal of policies, programs and methods.

Dr. Boynton's outline will be a guide to the study of this valuable material. It may be used by mission study classes, by adult study groups, or by Sunday morning Bible classes that desire to introduce a special three months' course during the fourth quarter.

Further information in regard to the contents of the course and suggestions for its use will be promptly supplied by the editors of this magazine at 14 Beacon St., Boston.

Three Important Corrections

1. On page 291 of our July issue, under the heading "Some Council Resolutions," we wrongly printed as Council action a "resolution originating with the Congregational-Christian Conference of Illinois," dealing with percentages for State work. This was not adopted by the Council at the time because certain questions of fact were raised from the floor. Instead it was referred to the Commission on Missions.

2. On page 339 of our August number, under the heading "Resolutions Originating in the Peace Seminar," very last line, the reading should be: "The Church is through with war. We call upon our churches to renounce war and all its ways and works, and to refuse to sanction, bless or participate in it," etc.

3. Under the title "The General Council Goes Collegiate," July issue, page 288, second column, second paragraph, in the group elected for six years as members of the Council for Social Action, the address of W. L. Richardson is given as Connecticut. Mr. Richardson lives in Hingham, Massachusetts.

Heraldings

Five Hundred Dollars from Cent-a-Meal Boxes

In a certain church in the middle West the Board of Trustees was so overwhelmed last winter with the problem of raising the current expense budget that they were opposed to the solicitation of the church for anything else. But the Cent-a-meal boxes looked harmless, and they readily consented to their introduction. The pastor gave his support, presenting items concerning the missionary projects of the church on the church calendar for a number of Sundays and speaking for ten minutes on the Cent-a-meal boxes on the Sunday when they were offered to the people. On that occasion every door of the church was manned—or womanned—with someone distributing boxes, of which 200 were taken. Then the matter was presented before the various organizations of the church—and 300 more boxes disposed of. On May 8 the boxes were called in and emptied. The result was $500—with 75 boxes still to be heard from!

Utah Is Dry!

For many years Miss Madeline Gile has been an untiring worker in the three mission churches at Bountiful, Plymouth, in Salt Lake City and Sandy. Speaking of the drought she writes, "there has been no adequate rainfall for nearly a year. The grain crop is a total loss. There was irrigation water enough for only the early vegetables and berries. The ground is dry for a foot and a half down and many of the orchards are dying. Every day we are tantalized when the clouds gather, the sky darkens, the wind blows and perhaps a dozen drops of rain fall and then the sun comes out hot as before. Through all this the people are showing a surprising amount of courage and faith. The superintendent of the Sandy Sunday school, struggling along on a little hired farm, is an enthusiastic church worker. He has been calling at various outlying farms to bring the children to Sunday school. Two weeks ago his old Chevrolet gave up the ghost, but nothing daunted, he brought the children as usual in his farm truck. Except for the trifling difficulty of having almost no money the work has been going very well with good attendance and much interest. I do find that people are depending more and more upon government and local aid. This is often not their fault. Suppose a man gets a little job that pays him about five dollars. When he goes to register for unemployment aid he is not allowed to do so. He has been employed. Of course he and his family cannot live on $5.00 a month, so he learns to sit at home so he can mark his card 'unemployed.' "

All Things in All Homes

One of the young women in Student Summer Service in the South has had a new experience of hospitality. She writes: "Where some people would never think of taking anyone into their home unless there was an extra room in which they might stay, or at least an extra bed in which they might sleep, these people offer what they have, even though they have but one sleeping room for the whole family, and one of the daughters has to share her bed with the visitor. I have never met people who were more willing to help in any way. At one place I stayed, the boys slept in the dining room on a mattress on the floor. However, the family never fails to invite me to their home whenever I happen to be in that community. To show my appreciation for their kindness, and to make myself useful, I washed dishes, picked blackberries and plums, swept floors, made up the beds, took care of the baby, entertained the smaller children while their mothers were at work, and even did some cooking now and then. Pressing suits and ironing became my specialty."

Milk and Honey for Japan

How Japan may find food for her multiplying population without trespassing upon the territories of other nations is the prime problem of the Pacific. Here is Kagawa's solution as set forth in *Christ and Japan*: "Our aim is to build rural churches that will be self-supporting from the start. The methods hitherto pursued in rural evangelism will leave the peasants in their poverty for all time to come and make it impossible for them even to purchase their own hymnals. God promised Abraham a land flowing with milk and honey. Not only so, a study of what the Bible teaches regarding methods of agriculture leads to the inevitable conclusion that wherever the gospel is proclaimed the land should flow with milk and honey. To be specific. No matter how lean the land, goat-keeping and bee culture will turn even Japan, with its lava-laden soil, into a land of milk and honey. It is only recently that this dawned upon me. I call this *Bible agriculture*. Through these Peasant Gospel Schools I am striving to teach Japan the agriculture which God promised Abraham, and the agriculture which in Genesis and Revelation is referred to as the 'tree of life'—the cultivation of fruit-bearing, life-nourishing trees."

Obstacles in the Orient

Toyohiko Kagawa writes: "Christian work in the Orient is exceedingly and increasingly difficult. The reasons for this are various. A major obstacle is the fact that Westerners who pose as Christians oppress the people of the East and plunder their territories through ruthless exploitation. The conviction has crystallized among the Orientals that it is futile to bring to the Orient a religion which does not first convert the people from which it comes. In the second place, Westerners have taught the Orient that natural science and religion are in conflict. A third obstacle is the imposition on the Orient by the Occident of the capitalistic system which makes men slaves of money. The fourth obstacle is the influence of the Westernized cities here in the East which have inoculated the people with a frenzy for speculation. The fifth obstacle is the fact that over-individualistic Western Protestantism, with its bewildering number of sects, confuses the Oriental peoples and leaves them at sea as to the true Christian way. There are other difficulties aplenty." From *Christ and Japan*, one of the 1934–35 mission study books.

Using Home Talent in Montana

Max Webster of Broadus, Montana, writes:

"With the beginning of June, the Vacation Bible School work of the summer began. To date there have been seven schools held at the following points: Doyle Creek, Belle Creek, Davenport School, Rocky Butte School, Bowers, Bay Horse, and Moorhead. Attendance averaged somewhat over the attendance at regular school in the same neighborhoods, and would have been even higher but for "water-pumping" in the dryest spots, and a diphtheria quarantine in one community. The notable thing about the school set-up this year has been the success that has attended our use of young people as teachers. We have had summer student workers for the last two years, and both students have done excellent work, but our own young people, working usually outside their own home neighborhoods, have done just as excellent work. In some cases their standards of performance have not been as high as others, but on the whole they have done their work with enthusiasm and intelligence. We miss the fresh approach a student from the outside world brings, but there are compensating advantages, such as the training of our young people which this work makes possible, and the greater spirit of independence in the parish as a whole. There is also the fellowship within the parish which comes of having young people of one community work and become acquainted in another parish area. To date six young people have helped in this fashion. About six more will assist during August when other schools are planned."

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Laymen for Summer Supplies

For the past five summers the pulpit of the Westminster Church of Kansas City, Missouri, has been supplied by laymen during the vacation of the pastor, G. Charles Gray. This arrangement diminishes expense but increases interest. It makes possible the discussion of timely topics by men who are thoroughly conversant with them. Every speaker has received a considerable amount of publicity in the newspapers. The topic chosen for this summer was "Social Reconstruction and American Destiny." The detailed program follows: "July 29—'Agriculture and Economic Recovery,' by Mr. W. A. Cochel, editor of *The Weekly Kansas City Star*. August 5—'Municipal Government and the New Deal,' by Mr. Leland Hazard, lawyer. August 12—'The American Idea of Equality,' by Mr. Rees Turpin, lawyer. August 19—'Some Aspects of the New Financial Picture,' by Mr. Jo Zach Miller, vice-president Commerce Trust Co. August 26—'Industry Under the Reconstruction Act, by Mr. Howard A. Fitch, President Kansas City Structural Steel Co. September 2—'A New Deal for Latin America,' by Mr. James F. Green, Yale University. September 9—'Federal Emergency Relief: Its Necessity and Dangers,' by Mr. A. R. Gephart, Missouri Federal Relief Director."

Recent Publications of the Boards

The American Board

The American Board in Japan. Well illustrated booklet. 32 pages. Ten cents.

The Home Boards

How the Home Boards Came to Be. A twenty-page booklet giving a concise account of the origin of each of the homeland societies.

The Education Society

Christian Education in Home, Church and College. Four programs by Vaughan Dabney. Ten cents.

Program Suggestions for Women's Societies in the Local Church 1934–35. Four pages of suggestions and bibliography.

Curriculum Materials for Intermediates. A four-page bibliography.

How to Be an Effective Officer of a Young People's Organization. Four pages of suggestions by Harry T. Stock reprinted from "Church Work with Young People."

Workers on World-wide Social Frontiers. Four world-service programs for the Church School (Intermediate or Senior Departments) by Charles W. Miller. Ten cents.

American Missionary Association

Cotton Valley School, 1884–1934. Twelve pages, illustrated.

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This, That and the Other

Straight College Continues Another Year

Class-room work under the auspices of Dillard University will not begin this fall in the present quarters of Straight College as was stated in the July issue of the HERALD. Instead Straight College and New Orleans University will continue as separate institutions during the academic year 1934–35. The present plan is that they will cease to function actively with the commencement of 1935 and that Dillard University will open in its new quarters a year from now. During the present year Charles B. Austin will continue as acting president of both Straight and Tougaloo Colleges.

Union Bible Training School, Peiping

held its twentieth anniversary exercises on May 26, and at the same time dedicated the new dormitory which had been completed and had been occupied since last September. A little over 2,000 people had contributed the cost, 1,745 of whom were Chinese. The architect gave his services in drawing the plans; the contractor made his bid as low as possible; busy merchants, bankers and others served on the building and finance committees.

How a Home Missionary Reached Oberlin

For twenty years he had preached in South Dakota in three successful pastorates. Bravely had he endured the excessive heat, the withering dust storms, and the scarcity of resources which is almost chronic in that state. As he had secured his education in Oberlin the lack of cash could not prevent him from returning to that sacred spot for the meeting of the General Council. After his last service on Sunday, June 17th, he bravely started out on foot, with occasional "lifts" across Iowa, a train ride through Illinois and the car of a friend from Chicago on.

Fort Berthold Gets a Bridge

The boundaries of the Fort Berthold Indian Reservation in North Dakota must have been laid out by someone seated in an easy chair in Washington who imagined that the only mode of travel known in the West was by canoe. The Missouri

THE NEW BRIDGE

River, the Little Missouri, and a creek divide the reservation very nicely into four parts. Every section is accessible by water, but in the past anyone who undertook to get around by land had a terrible time. And since the advent of the automobile, canoes have gone out of style.

This over-abundance of rivers has been an especial burden to our Indian Mission, as we have churches in each of the four divisions of the Reservation. Of course there have been ferries for many years, but the fare has been $1 each way for a car and twenty-five cents for a passenger, with no trips made for less than a dollar. A further complication was that the ferries did not operate after dark or during stormy weather. For the traveler from the east cruising on the Missouri in a scow with a big wheel behind it was quite a novel experience, but for the Indians and other steady patrons it was chiefly a nuisance.

THE OLD FERRY

So far as the crossing of the Missouri at Elbowoods, the center of the Reservation, is concerned, the ferry is a thing of the past. In 1932 the government undertook the construction of the Four Bears Bridge, which has cost $312,000 and which was duly opened and dedicated June 16–19 with our veteran missionary, Charles L. Hall, and many of the Indians connected with our churches participating in the exercises.

The bridge takes its name from an Indian chief who died of smallpox in 1832. It is a connecting link in a north and south highway running from Winnipeg to the Black Hills, Denver, and points south. Not only will the bridge make it much easier for the present missionary, Harold W. Case, to get about his territory, but it will open the way for a much closer fellowship not only between the Indian churches but between them and the white churches of North Dakota.

As for the old ferry, it has merely moved up the river a few miles, and is still waiting to afford a new experience to those who delight in novel means of travel.

Wanted, for the Birds' Nest

For the use of the children in the Madura Birds' Nest that Dr. Harriet Parker Vaughan started years ago for the babies born in her hospital who lost their mothers, she would like suitable music and plays and exercises. Their matron is musical and the children sing, in church, at the college, at the women's exchange and other places, and have a large share in the Christmas celebrations on the hospital roof. They can sing English part songs and can use different grades of music. If some church would be willing to give a single copy of used music the matron, Mrs. Rajammal Manuel, could make that do for all. Dr. Vaughan is now in this country, at 135 Pine Street, Fitchburg, Massachusetts.

Dedication at Anatolia College

Work on the new buildings was pushed for some weeks to make ready for the dedication which took place on Sunday, June 17, in Saloniki, Greece. Macedonia Hall, the main college building, Minnesota Hall, the dormitory, and the Dining Hall were then nearing completion. In spite of torrents of rain, nearly six hundred guests attended, among them the consuls of the United States, Great Britain, Jugoslavia and Germany, the principals of many Greek and foreign schools, the rector of the University, and the heads of various government departments. The Metropolitan Archbishop of Saloniki conducted the dedicatory service in Greek, and a dedicatory

Pres. Riggs (Right) and Dean Compton (Left) with the Greek Commissioner of Education

response in English was led by President Riggs. The commencement address by Hon. Lincoln MacVeagh, American Minister to Greece, was a fine presentation of "Education for Life." Messages and congratulations from friends in the Near East and in America were read.

His Holiness, Gemadius, Metropolitan Archbishop of Salonica. Over his Left Shoulder, Brit. Consul Gen. Lomas. Pres. Riggs at Archbishop's Right

Gathering for the Dedication

The Bloemfontein Conference in South Africa in May, was attended by a hundred delegates from regional conferences and addressed by Dr. John R. Mott. Its main achievement was the adoption of a proposal for a national Christian council. A continuation committee is to frame a constitution to be acted on by the next General Conference. Mr. H. F. G. Kuschke, the chief inspector of Native Education in the Orange Free State will be executive secretary, and the editorial secretary will be Rev. R. H. W. Shepherd, editor of the *South African Outlook*, which is to cover the work of the new Council. A budget of $7,500 for the next two years was drawn up.

Livingstone Memorial, Victoria Falls

On the fifth of August was unveiled the Livingstone Statute at the Victoria Falls, Rhodesia. On June 27 **N. J. Robertson** of Pretoria wrote:

"The unveiling ceremony is to be performed by the Hon. H. U. Moffatt, C.M.G., nephew of Livingstone and grandson of Robert Moffatt, and ex-Premier of Southern Rhodesia. Immediately prior to the unveiling, the Rev. James Gray, LL.D. of Johannesburg, a veteran and pioneer Presbyterian minister of South Africa, will conduct Divine Service. Mrs. Gray has been invited by the Memorial Committee to accompany her husband to the Falls. It is interesting to know that this lady is the daughter of one of America's early missionaries to South

Africa, Rev. Josiah Tyler, D.D., who wrote the preface to Stanley's book, *Livingstone Lost and Found.*

"The memorial was erected by the Federated Caledonian Society of South Africa, who undertook the task in 1926. General Smuts early became a patron of the scheme, and furthered its interests in the course of his lecture, *Livingstone and After,* delivered in Great Britain in 1929.

"His body rests, amid an Empire's honored dead, in Westminster Abbey, England, but his soul goes marching on in the land that he loved and wherein he died. What he did in and for this once "Dark Continent" shall never be forgotten, but the present generation is beginning to forget what manner of man this Livingstone was; to forget the strong, rugged personality; the winning smile ever ready to overspread the stern features; the gracious manner to the weak, the helpless, the oppressed. For thirty years his life was spent in an unwearied effort to evangelize the natives, to explore the undiscovered secrets of Africa, and to abolish its desolating slave trade, "That open sore of the world," as he himself described it.

"On the base of the statue are inscribed these words:—

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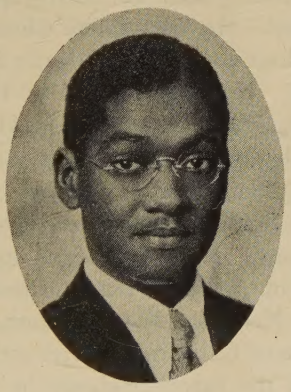
The statue, a heroic bronze figure moulded by the world-famous sculptor, W. Reid Dick, R.A., stands in the wind-blown spray on a huge monolith of undressed granite, on the banks of the Zambesi just where the mile-broad river plunges headlong into a yawning abyss amid unceasing thunder and eternal foam. "Mosi-oa-Tunya" (The Smoke that Thunders) the natives call this, the world's most gigantic waterfall.

"Here stood Livingstone, its discoverer, in 1855.

CATHERINE B. VAN BUREN

who sang "Sanctus" at Oberlin on Council Sunday and the beautiful spiritual during the Livingstone Episode, has a flute-like soprano voice which was "discovered" in the Pittsfield Congregational Church choir. She majored in voice at Fisk University, later worked there toward a B.Mus. degree, and entered the Oberlin Conservatory last fall. Has been a member of the A Capella Choir.



BERNARD LEE MASON

took an important part with his violin in the Livingstone Episode at Oberlin. Born in Des Moines, Iowa, he studied there, received his Bachelor of Music degree from the Oberlin Conservatory in 1933 and has just completed a year of graduate study. He has probably no equal in violin performance among the members of his own race, and few students anywhere have attained so much at his age.

Personals

Rev. Arthur W. Hummel, Ph.D., member of the North China Mission of the American Board 1914–1928, and since then chief of the Chinese department of the Library of Congress is in the Far East with the object of collecting rare books for his department and establishing contacts with Chinese and Japanese libraries. He has visited Ceylon (Mrs. Arthur Ward is Mrs. Hummel's sister) and India, and expected to spend nearly half of his six months of absence in China. On his return he will hold a six weeks' seminar for Far Eastern studies in the University of California.

Dr. James H. Ingram's funeral in Peking was attended by a very great gathering. That great daily, *The North-China Herald,* in its issue of June 27, coming to hand a month later, gives a column to an account of the service and a review of the circumstances of his murder. Among those taking part in the service were: his colleague in the American Board Mission, Rev. George D. Wilder; his long-time friend and admirer, His Excellency Nelson T. Johnson, the American Minister; Bishop Norris of the Anglican Mission, Dr. J. C. Ferguson; Dr. W. B. Pettus, director of the College of Chinese Studies.

Miss Ethel LeRoy's memorial in the Girls' High School, Ahmednagar, India, where she was a teacher at the time of her death in 1932, is taking the form of a lovely garden with a grotto at one end where her devotional books will be kept available for use, a pool, low stone seats, cypress trees, shrubs, and potted plants.

Susan Reed Howland

Among the people for whom she labored for fifty-two years, Susan Howland was born and spent her childhood, her parents, Rev. and Mrs. William W. Howland, having sailed for Ceylon as missionaries of the American Board in 1845, and being located first at Batticotta where Susan was born, and next in Uduvil. Three of their six sons have also been missionaries of the Board: Samuel Howland in Ceylon, William S. Howland in India, John Howland, in Mexico.

Miss Howland's mother, Susan Reed, was a member of Mt. Holyoke's first class, and taught there while Mary Lyon was principal. Her daughter also graduated from Mt. Holyoke (1870), taught for two years, entered the Bethany Institute for training missionaries, worked for a few months as a Bible reader in a poor section of New York City, then went to Ceylon in 1873.

She taught in the Uduvil Boarding School for Girls under Miss Eliza Agnew, its founder, for a short time, then succeeded her as principal, and continued as principal for nearly forty years. It is a remarkable thing that this school in its one hundred and ten years of existence has had but three principals (other than acting-principals during furloughs). Miss Lulu Bookwalter, its present head, is now on furlough in this country.

For the welfare of her pupils her self-sacrifice and her efforts were untiring. Spiritual interests were kept uppermost, her earnest desire being that not one of those who were under her care should leave the school without accepting Christ as her Saviour. It could be said in the last years of her connection with the school that almost without exception every member of the graduating classes from its founding had been Christians.

The academic standards of the school have been high, and her ability as administrator was shown by the fact that the whole machinery of the great institution with its multiplicity of interests moved harmoniously under her calm and patient oversight.

In her later years her great desire was to transfer the superintendency to young hands and capable ones, and to devote herself to evangelism. This she did twenty years ago, and after returning from furlough, settled in Inuvil, Ceylon, and devoted her time to the training and supervision of Bible women. And for her services "in the training of good Christian mothers for our country," the Jaffna Church Council gave her officially the title, "Mother" five years ago. She became an emeritus missionary of the Board in 1925 and made her home in Claremont, California.

John L. Maile

A veteran home missionary leader who had seen service in many portions of the West, who had faced many hardships, and yet who lived to the age of ninety—such was John L. Maile. He was born near Cambridge, England, on April 1, 1844, but came to the United States with his family in 1850. He fought throughout the Civil War, attaining the rank of lieutenant at the age of twenty. He received his education at Olivet College and Oberlin Seminary. He was ordained in 1870. His early pastorates were in Michigan, but he soon went West to serve as superintendent of Sunday-school work first in Colorado and later in Missouri. He then became superintendent of home missions successively in Nebraska, North Dakota, and Southern California. After retiring from the superintendency he held pastorates in Southern California. He was a man of strong convictions concerning religion, and continued to voice them long after most ministers would have retired.

Rev. Theodore A. Baldwin

who died on June 9th at Orange, New Jersey, was with one exception the oldest living member of the Near East Mission and had served in what was then called the Western Turkey Mission for forty-three years.

Born in Newark September 1, 1843, he prepared for college in its schools, graduated from the College of New Jersey, Princeton in 1863 and from Princeton Theological Seminary three years later. He partly worked his way by bookkeeping in Brooklyn. In 1867 he married Miss Matilda Layton and in the summer of the same year they sailed for Turkey under appointment by the American Board. For a time they were located at Manisa, and for four years he was treasurer of the Mission at Constantinople, but in 1880 they settled in Brousa where he preached and toured, using well both the Armenian and the Turkish languages. In 1909 they withdrew from service under the Board but stayed on in Turkey continuing to serve the people for some time. In 1912 Mrs. Baldwin died. He spent his last years in this country.

The Chronicle

ARRIVALS FROM THE FIELD

July 11. In Seattle, Rev. and Mrs. Harry S. Martin, Rev. and Mrs. Elmer W. Galt, Miss Ruth E. Van Kirk, Miss Lucia E. Lyons, all of the North China Mission.

July 11. In San Francisco, Rev. and Mrs. Darley Downs and Rev. and Mrs. William Q. McKnight of the Japan Mission.

July 18. In Vancouver, Miss Catherine C. Perry of Kobe, Japan, and Miss Gertrude N. Wood of the North China Mission.

July 21. In New York, Rev. and Mrs. Paul E. Nilson, and Miss Bertha D. Colmyer, of the Near East Mission.

July 23. In Boston, Rev. and Mrs. Walter B. Wiley, Mr. and Mrs. Harold T. Pence, and Miss Eleanor E. Oliphint, of the Near East Mission.

July 25. In San Francisco, Mr. and Mrs. Mark H. Wheeler, of the North China Mission.

July 29. In Boston, Miss Dorothy G. Blatter and Miss Gladys G. Perry, of the Near East Mission.

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Sailings for the Field

August 3. From New York, Miss Harriet Yarrow, rejoining the Near East Mission.

August 6. From Los Angeles, Miss Bertha H. Allen, rejoining the Foochow Mission.

August 10. From San Francisco, Mrs. Catherine T. Akana, rejoining the Japan Mission, and Mr. Albert C. Hausske and family, rejoining the North China Mission.

August 18. From New York, Mr. Herman H. Kreider and family, Miss Jessie E. Martin, Miss Jeannette Odell, rejoining the Near East Mission, and Mr. Howland H. Bailey, joining the Mission.

August 21. From New York, Dr. and Mrs. Lester H. Beals, rejoining the Marathi Mission.

August 24. From San Francisco, Rev. James A. Hunter and family, rejoining the North China Mission.

August 25. From Vancouver, Rev. and Mrs. Arthur O. Rinden, rejoining the Foochow Mission.

August 25. From New York, Mr. Richard E. Hibbard, joining the staff of Anatolia College, Saloniki, Greece.

Furloughs Authorized

June 28. Miss Edith J. Fuller of the East Africa Mission, to begin in October, 1934.

July 24. Miss M. Alice Towne of the Philippines Mission, to begin in the spring of 1935.

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BIRTHS

June 27. In Saloniki, Greece, to Rev. and Mrs. William E. Hawkes of Anatolia College, a daughter, Mary Newgeon.

July 19. At Newton, Mass. to Rev. and Mrs. J. Kingsley Birge of Near East Mission, a daughter, Dorothy.

DEATHS

July 22. Rev. John L. Maile, former home mission superintendent, at Los Angeles.

July 25. At Claremont, California, Miss Susan R. Howland, Member of the Ceylon Mission 1873–1925.

August 7. At Beirut, Syria, Rev. William Nesbit Chambers, D.D. Retired member of the Near East Mission of the A.B.C.F.M.

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